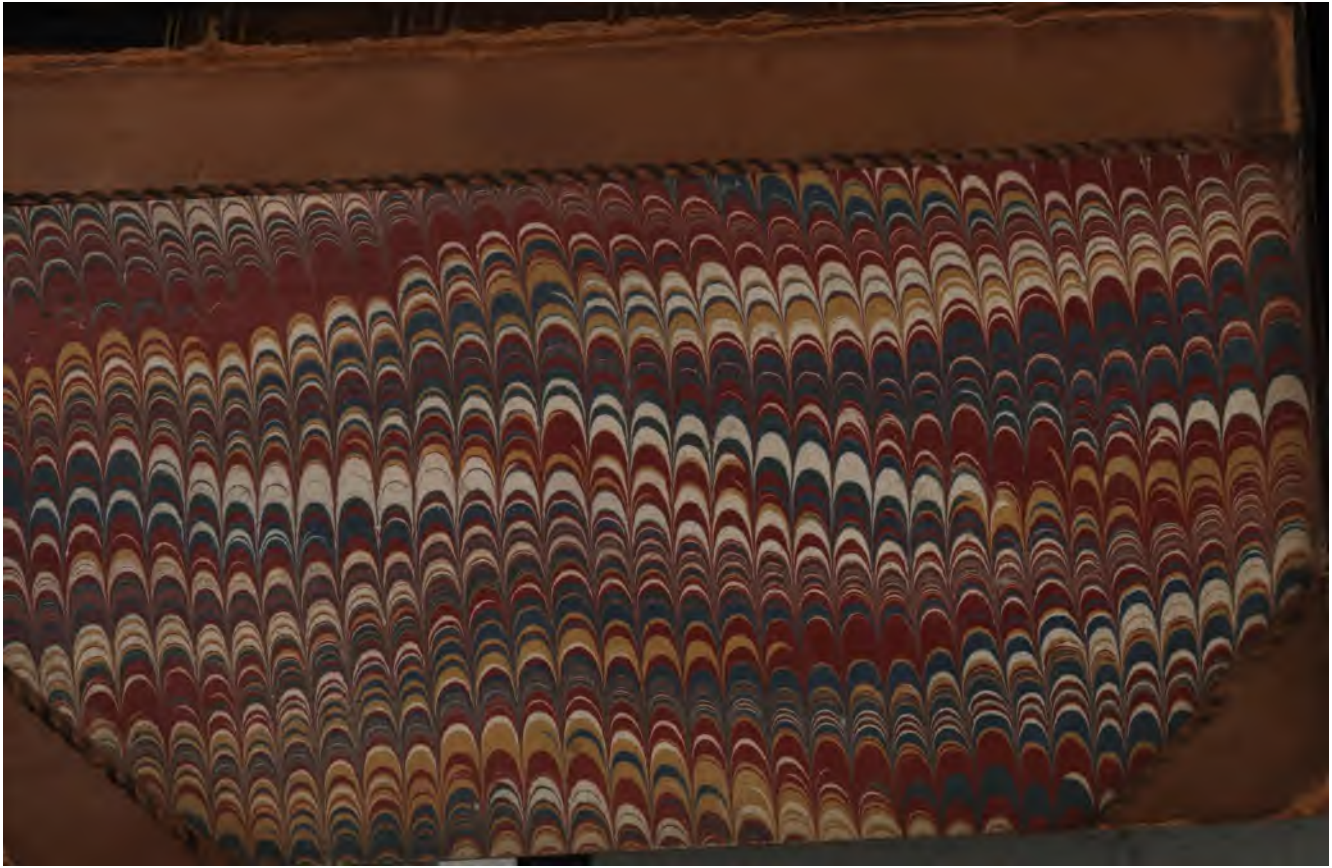

AN

ABRIDGMENT

OF THE

CATECHISM OF PERSEVERANCE.

Translated from the French,

BY

LUCY WARD.

Jesus Christus heri, hodie, ipse et in secula.—Heb. xiii. 8.

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DEDICATION.

By permission of NICHOLAS CARDINAL WISEMAN, *Archbishop of Westminster*, this abridged translation of the "Catechism of Perseverance" is dedicated to his Eminence, by his humble and devoted Servant,

LUCY WARD.

APPROBATION.

Nottingham, Sept. 30, 1853.

DEAR MISS WARD,—

I have great pleasure in giving my full approbation to your translation of the "Abridgment of the Catechism of Perseverance." It cannot fail to be of great general utility. Believe me, dear Miss Ward,

Your obedient and humble Servant,

✠ R. R. ROSKELL.

MISS LUCY WARD,
Barton-on-Humber, Lincolnshire.

HAVING carefully revised, and diligently collated with the original, a work entitled, "An Abridgment of the Catechism of Perseverance, translated from the French by Lucy Ward," I have great pleasure in recommending it to the public.

Pastors, parents, and guardians, will find this admirable work highly useful in aiding them to develop and to bring to perfection those primary instructions, on the development and perfecting of which, in the minds of their children and pupils, the present as well as the future happiness and welfare of those children and pupils so essentially depends.

ROBERT HOGARTH, V. F.

ADVERTISEMENT.

In presenting to the public an abridgment of the Catechism of Perseverance, the translator begs leave to advertise the reader that she has taken the fourth edition of the French abridgment. That abridgment is not, however, always followed, especially when it differs from the original work, or from hagiographers of undoubted authority, or from other sources of authentic history, sacred and profane. She has, moreover, inserted numerous references, which are totally omitted in the French abridgment. Having made these preliminary remarks she issues her first publication, with what success remains to be seen. She will not consider her labour vain, should her work prove conducive to perseverance in virtue, and in the practice of religion, by those who may honour her with its perusal.

6th Sept., 1853.

CONTENTS.

FIRST PART.

SECOND PART.

THIRD PART.

FOURTH PART.

PRELIMINARY DISCOURSE.

CHILDREN OF A HEAVENLY FATHER,—

Were any one to tell you that there exists no tie between you and your parents, that the authors of your days owe you no care, no succour, no advice, nor even the means of existence, and that you in return owe them no love, no gratitude, no respect, nor submission, you would be scandalized at this unheard-of language, you would repel it with horror, and most justly so, since the man who ventured to use it would be a fool, or a miscreant.

Between a father and a son, between a mother and a daughter, there exist connexions and ties as tender as they are sacred. These connexions are natural and unchangeable,—that is to say, they are not of human invention, and they can no more cease to exist than your parents can cease to be your parents, or you can cease to be their children.

Now tell me, is not God our creator and our father, and are not we his creatures and his children? Consequently, there subsist between God and us ties infinitely more tender and infinitely more sacred than those which unite children to their parents, because God is our creator and our last end; but our parents are not so. These connexions are as necessary as they are natural,—that is to say, being founded upon the

nature of God and of man, they cannot be human inventions; they are unchangeable, and can no more cease to exist than God can cease to be our creator and our father, or that we can cease to be his creatures and his children.

Now, it becomes you to know that these tender, sacred, natural, necessary, and unchangeable connexions, constitute religion. According to Saint Augustine, "*Religion is the tie which unites man to God.*"[a] Hence, you will conclude that the study of religion ought to be your principal object, and its practice the most sacred of all your duties: upon this depends your happiness, both in this world and in the next.

Dear children! It is to enable you to understand well this holy and sublime connexion, which unites us to God, that we present to you an Abridgment of the Catechism of Perseverance. If you wish to draw from it any profit, you must first of all make yourselves acquainted with the order and the plan. It is divided into four parts. *The first part* comprises the history of religion from the beginning of the world to the coming of the Messiah. "*To comprehend religion in all its magnitude, we must,*" says Saint Augustine, "*begin with these words: 'In the beginning God created the heavens and the earth;'*" and thus go back to the actual commencement of the Church.[b]

In fact, the true religion which you have the happiness to profess goes back, without interruption, to the creation of the world.

For that reason the Abridgment of the Catechism requires of you to study God and man in the manner

[a] De Retract. lib. i. c. 13, No. 9. [b] De Catech. Rud. No. 1.

we should do, did we wish to become acquainted with a family: for in such case we should begin by forming an acquaintance with the parents and the children; we should then proceed to extend it to their more distant relations.

Thus also, in raising up our eyes to heaven, we contemplate God himself; then looking down upon the earth, we consider him in his works, wherein his adorable perfections are reflected as in a beautiful mirror. Everything around us proclaims his existence, his unity, his power, his wisdom, and his infinite goodness. After our admiration has dwelt upon the magnificent spectacle of the universe, we raise it to the highest pitch by fixing it upon man, the masterpiece of the hand of God. We consider him both as to soul and body, and also as to his destiny in reference to creatures. We next examine the ties and connexions which unite him to God, his creator and his father. You will behold Adam and Eve perfectly happy, so long as they were faithful to religion; but from the moment in which they revolted against their creator and their father, by breaking the social link which united them to him, you will witness the termination of their felicity, and their subjection to every species of misery. Nevertheless, the all-merciful God did not abandon his children; he promised to man a Redeemer, who would re-establish the sacred bond. To believe in this Redeemer, to hope in him, to love him, and to unite all his actions and his prayers with the future merits of this Redeemer, was henceforth the indispensable condition of salvation for man. It was, however, decided by the decrees of eternal wis-

dom, that this Redeemer should not come upon the earth until the expiration of many centuries. In the meantime, by means of a multitude of figures, promises, and prophecies, the Almighty kept in remembrance this great liberator. These announced, or prefigured, him in so distinct and precise a manner, that it was impossible for any one, unless he were voluntarily blind, to doubt of his coming, or ignore his existence, when he had actually come. We pass each and all of these admirable figures, promises, and prophecies, in review before you, we show their perfect fulfilment in the person of our Lord Jesus Christ.

We next explain in what manner God prepared the minds of men to receive the Messiah; and how, by the succession of the four great empires, of the Assyrians, Persians, Greeks, and Romans, he paved the way for the speedy establishment of his eternal reign. From this lucid history arises, as bright as the sun, the fundamental truth that Jesus Christ was the end of all the events of the ancient world, as also the type of the figures, and the object of all the prophecies.

The Son of God came into this world for the purpose of saving us; and hence it follows, that the salvation of man, through Jesus Christ, has been the object of all the designs of God, and to this, as to its centre, the order of nature and of grace has its reference and its end. Now what can be more conducive than this to secure our gratitude to God, and to give us an exalted idea of ourselves. So far for the *first part* of our abridgment.

The Second Part, which commences at the coming of

the Messiah, contains the history of the Redeemer, and the explanation of his doctrine. After four thousand years of anticipation the Son of God deigned to become man. By his birth, life, death, and sufferings, he not only wished to expiate iniquity, but also to exhibit a model for our example. You will follow him step by step from the cradle to the cross. His admirable works, discourses, and miracles, the mysteries of his life, death, resurrection, and ascension, will at once prove that he is man, but man exempt from the corruption of sin; and that he is God, but God the Saviour, whose every thought was to deliver us from evil, and to place us in a state whence we might arrive, after death, at a place of happiness without end or alloy.

Children, his life, so holy, is presented to you as an indispensable model for all ages and for all positions, since he has said, *I have given you an example, that as I have done to you so do you also.*[c] And elsewhere, *I am the way, and the truth and the life.*[d]

Degraded children of the first Adam, you will learn how to regain your lost dignity; for this you must become children of the second Adam. You must unite your souls to his, by believing in him; you must give up your own will to his by loving him; and even your senses, by a holy communion with him. He it is who requires this triple union; listen to his words: *He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.*[e] *He that loveth not abideth in death.*[f] *Except you eat the flesh of*

[c] John xiii. 15.
[d] Ib. xiv. 6.
[e] Mark xvi. 16.
[f] 1 John iii. 14.

the son of man and drink his blood, you shall not have life in you.[g]

We explain to you the creed, or the abridgment of the doctrine of the Man-God. In believing with docility the different articles of which it is composed, your mind is united to that of the new Adam, and *his* thoughts become yours. You will perceive that faith in this small number of fundamental truths enlightens you, and that it delivers you from the gross errors, the shameful superstitions, and the cruelties which dishonoured the pagans, and which also, more or less, still degrade all nations and men who are not Catholics. You will hence learn to adhere firmly to your faith, and to profess it with a holy pride and unshaken fidelity.

If the creed enlighten and elevate your minds to God, the decalogue, which is an abridgment of the law of our divine Redeemer, directs and sanctifies your will. In adopting it for the rule of your actions and of your desires, you unite your hearts to that of the new Adam: his will becomes yours, and the decalogue will appear to you an immense benefit. It is he who has changed the face of the earth; to him we owe emancipation from the slavery of those passions which made the pagans so miserable and so vile, and which at the present day still make all those nations and all those people, who do not take the decalogue for the basis of their legislature and the rule for their conduct, so miserable and so contemptible.

After the exposition of the creed and the decalogue, succeeds the explanation of the sacraments. You will understand that they all have a reference to your

[g] John vi. 54.

perfect union with the new Adam in the Eucharistic communion. They will appear to you not only as admirable means, established by our Lord, to communicate the graces requisite for the practice of all virtues, but also that they give you solid information on the dignity of your nature and the grandeur of your destiny.

All these explanations, united with prayer, will teach you to bless, to love, and to practise during your life this divine religion, to which the world is indebted for all it has possessed, or ever will possess, of knowledge, of virtue, of devotion, of benevolent institutions, of just laws, and consequently of glory and of happiness. Hence you will draw the conclusion that the *second part* of the Catechism is highly interesting.

The Third is not less adapted to rouse your pious curiosity. It begins with the descent of the Holy Ghost upon the Apostles. With the Galilean fishermen we leave the secluded "*upper room*,"[h] and we assist at the spectacle of the new-born church.[i] On the one side you will behold paganism, full of heinous crimes, opposing with rage and despair the establishment of Christianity. You will be made acquainted with the morals of the former, and of those of the latter, your fathers in the faith. In the death-struggle between the two, the Roman power succumbed to a handful of men, chosen from the lowest ranks of life, and you will behold, as clearly as you can see the sun at noon-day, the miracle which has given to the weak a triumph over the strong, and victory over their executioners to the victims. Sustained by the hand

[h] Acts i. 13. [i] Acts ii. *passim*.

of God, the Church, your mother, overcame the funeral piles and the *scaffold*, thus achieving the conquest of the world, dissipating in her march the darkness of paganism, purifying the morals of men, substituting in place of the law of might the mild law of universal charity, and after three ages of combat, victoriously mounting the throne of Constantine.

The preservation of the Church is not less remarkable than its establishment, because terrible assaults from the world and the devil have been made upon it in all ages. Bloody persecutions, heresies, scandals, each and all in their turn, have attacked religion, but God from the highest heavens has ever watched over it.

To tyrants, who endeavoured to drown the Church in the blood of her disciples, he opposed the martyrs, and their blood which was shed became the prolific seed of new Christians.

To heretics, whose object was to alter the deposit of faith, he opposed councils, distinguished teachers, or religious orders, who, by confounding innovators, insured the triumph of religion.

To scandals, which tend to destroy the holy morality of the Gospel, in the persons of holy victims, he opposed bright examples of the contrary virtues, and this was even sometimes effected by the entire bodies of religious orders, who expiated these scandals by self-mortification, and maintained purity of morals by the sanctity of their lives. Morever, heresy and scandal drew down upon whole kingdoms frightful calamities, plagues, wars, and a multiplicity of other scourges; to these, also, God opposed saints, or religious

orders, who devoted themselves to the relief of human miseries.

It is thus that our Lord has provided for the preservation of his work, "*against which the gates of hell shall never prevail.*"[k] This was not sufficient for his love; in ascending up to heaven, the Son of God, who came to save all men, ordained that his religion should be preached throughout the world: "*Go, teach all nations.*"[l] Hence the establishment of Missions. In this third part of the Catechism, you will find the history of the principal Missions from the beginning of Christianity to the present day. This history, so admirably adapted to excite your pious curiosity, will teach you, firstly, to understand the happiness of being born in the bosom of the true religion; secondly, you will discover that God takes away the light of the Gospel from those people who are unworthy of it, and gives it to other nations; in short, that the Church always gains on one side that which she loses on the other. This fact, so well calculated to inspire us with fear, will demonstrate the existence of that Providence who watches over religion, and you will form a resolution to live so Christianly as never to lose the precious gift of faith.

The third part of the Catechism also presents you with another advantage. As the first part placed you in connexion with the Patriarchs, the Prophets, and the just of the ancient alliance, so this places you in connexion with the Apostles, Martyrs, and principal saints of all ages, who are your fathers and models in the faith. Often, perhaps, in pastoral instructions,

[k] Matt. xvi. 18. [l] Ib. xxviii. 19.

their illustrious names have resounded in your ears, —you have read them in pious books; but of their lives, so interesting, so worthy of your respect, you are profoundly ignorant. Having studied this third part of the Catechism, this will no longer be the case.

The fourth part is no less useful, and we trust that you will not find it less pleasing. External worship, that is to say, the admirable variety of the ceremonies of religion, the festivals of the Church, the origin, explanation, and the harmonious relation of these with the wants of our twofold nature, corporal and spiritual, will pass before you like a magnificent gallery of paintings, where are depicted the sublime dogmas and duties of which religion is composed. They will aid you as a book, which, by means of sensible things, elevates our weak minds to the comprehension of those which are spiritual.

Catholic worship is also an authentic monument of facts that have taken place. There is not one of our ceremonies, or of our feasts, which at the present period gives the lie to those events of which former ages were the witnesses. Thus you will be convinced how very venerable by their origin, by their signification, and by their use, are all these sacred rites, which, until the present time, have been as it were a dead letter to you, or as an unknown language. The studious attention you will pay to them will cause you not only to be more respectful, more firm in faith, more circumspect in your judgments in reference to the practices of the Church, but it will also enable you to appreciate at their just value the sacrilegious railleries of wicked Christians. For your own part, you will be convinced

that impiety, which deprecates, or which treats with sarcastic smiles, the sacred usages of the Church, is a manifest proof, in whomsoever it may be found, of mediocrity of talent, or of absolute ignorance.

But that which you will admire above all, is the succession of our Christian festivals, their perfect harmony with the seasons and with our wants. The Church has had the wisdom to retrace, in the division of her year, the history of the whole human race, and to stir up in succession the warmest feelings of our hearts.

The four weeks of Advent, which precede the birth of our Saviour, recall to our minds the four thousand years during which the Messiah was expected. During that time, we preach faith, hope, and penance, which open the doors of our hearts to the divine Infant.

The time which elapses between the Nativity and Pentecost places before us the hidden, the public, and the glorious life of the Redeemer; and this part of the year terminates by the Ascension of Jesus Christ into heaven, and the foundation of the Christian Church. What tender love does this succession of mysteries, which we celebrate during this time, excite in the faithful Christian for God his Saviour!

The interval which occurs from Pentecost to All Saints represents to us the pilgrimage of the Church upon earth; and this part of the year terminates by the heavenly feast of our friends and brethren already glorified. With what zeal to do good ought we not to be animated by the courage of the martyrs, the virtues of the other saints, and the combats of our holy mother the Church, of all which this part of the year

reminds us. Heaven, whose feast we celebrate towards the close of the ecclesiastical year, presents itself, as it were, before us, to teach us that this happy place ought to be the end of all our labours; and this noble idea ought to predominate over all our affections and to direct all our actions. Are you acquainted with any teaching more useful than this?

Finally, bounding, as it were, along with you over the threshold of eternity, in the last chapter we contemplate the splended object to which religion conducts us. Heaven will appear to you as the completion of the lawful desires of man, in reference both to body and to soul. May this thought animate you to the end! may it strengthen your weakness, and enable you to walk firmly in the path of virtue; a path which, even in this life, is the only way to true happiness.

Thus, in this "Abridgment of the Catechism of Perseverance," the salvation of man through *Jesus Christ, yesterday,* and to-day, *and the same for ever,*[m] shows itself to you as the object of all the designs of God, the cause of all the events of the world; in short, as the final end of all things. This is the mode in which, after the example of the great Saint Augustine, we teach you, as to the letter, your religion.

But you ought to labour, above all, to understand its spirit, and to make it dwell within you. The spirit of religion is charity. God loves us; contemplate, in our explanation, all that he has done from the beginning of the world for the salvation of man, and all that he will do to glorify him during eternity. In return for so much love, God requires of us to love

[m] Heb. xiii. 8.

him above all things, and our neighbour as ourselves, for the love of him. Is this too much? To comply with this, the law, the prophets, the Gospel, and the teaching of the Church, may all be reduced. Children of God! you will love a Father so good, and you will also love all men, your brothers, as children of God, as made to his likeness, and heirs of his kingdom; love thus, in order that your charity may be as universal as your faith.

It is to you, beloved children, who are already communicants, that we address this abridgment. For heaven's sake, do not despise it. Listen to the voice of your reason, which tells you that the religious instructions which preceded your first communion were not sufficient; those were elementary instructions, which the weakness of your understandings not unfrequently prevented you from fully comprehending, and still more frequently were lost sight of in consequence of the frivolity incident to your youthful period of life. Like you, I was also a child; and my experience, in unison with your own, confirms the truth of what I am saying.

And again, the unhappy age in which you live, the general weakness of faith, the numberless scandals which surround you, the seducing occasions of sin which await you, the poisonous maxims that are spread abroad, make, at the present day, the deep study of religion a more sacred duty than ever.

In short, shall I tell it to you,—to you who are so young,—to you who dream of so much happiness? Upon the path of life there are many thorns. Days will come, sad and stormy, which will cause your eyes

to weep and your hearts to bleed. The loss of your parents and your friends, infirmities, reverses of fortune, and I know not how many contradictions and miseries, will make your life a continual cross. Notwithstanding all you may do to prevent it, in all probability it will be your lot to be stretched upon and nailed to this bed of sorrows. Then will men desert you; for, mark me well, they do not love to look upon suffering; and besides, powerless as they are, what real consolation could they impart to you? In your distress, bathed in tears, towards whom will you turn your eyes?

Ah! there is a comforter who will listen to the recital of your grief, and who has the power and the will to soothe your pains: it is that amiable daughter of heaven, the divine religion in whose bosom you were born. A tender mother, she alone will come to make you smile in the midst of your sufferings; she alone will animate your courage; she alone will make you feel joy amidst so many sorrows; she alone will enliven your blighted hopes, by holding out to you the infallible promises of future happiness and of immortality. But if religion be to you a stranger, if you look upon it as irksome, and love it not, what can you expect? I repeat it, you do not at present know it thoroughly, and if you cease to study it, in a few years you will forget it altogether. Beloved children, believe me when I tell you these things; *I* am not deceived, and I do not wish to deceive *you*.

In waiting for your experience to justify my words, accept, as a pledge of my provident friendship, this "Abridgment of the Catechism of Perseverance" which I now offer you. It will insure your happiness,

because it will convey to you a proper knowledge of, and I hope it will inspire you with a never-dying love for, that religion whose support is so essential to your welfare.

May the God of children bless this new work, undertaken for his glory, and for the salvation of these angels upon earth, to whom our Divine Master said, in pressing them to his bosom: "*Suffer the little children, and forbid them not, to come to me: for the kingdom of heaven is for such.*"[n]

[n] Matt. xix. 14.

ABRIDGMENT

OF THE

CATECHISM OF PERSEVERANCE.

FIRST PART.

CONTAINING THE HISTORY AND EXPLANATION OF RELIGION, FROM THE BEGINNING OF THE WORLD TO THE COMING OF THE MESSIAH.

LESSON I.

Instruction upon Religion. Catechism.

Q. What is the object of the Catechism of Perseverance?

A. The object of the Catechism of Perseverance is to assist children, who have made their first communion, to persevere in the study and practice of religion.

Q. Why is it necessary to persevere in acquiring a knowledge of religion, after the first communion?

A. It is necessary to persevere in acquiring a knowledge of religion, after the first communion: firstly, because the instructions which precede the first communion are short, and too often easily forgotten; secondly, because the salvation of many may depend upon further advice and instruction; thirdly and lastly, because we are exposed to many trials, which nothing but religion, well understood and sincerely loved, can enable us to bear.

Q. Why is it necessary to persevere in our application to the study of religion, after the first communion?

A. Because "*he only,*" says our Lord, "*who perseveres to the end shall be saved.*"[a]

Q. How does the Catechism of Perseverance procure these two advantages?

A. The Catechism of Perseverance procures these two advantages by means of the solid instructions which we receive from it, and also by the prayers which it contains, and the examples which it sets before us.

Q. What signifies the word Catechism?

A. The word Catechism signifies instruction by word of mouth.[b]

Q. Why is it called the elementary teaching of religion?

A. It is called the elementary teaching of religion, because religion from the beginning of the world to the time of Moses, and also during the first ages of the Church, was not taught by writing, but by word of mouth.

Q. Why was religion taught by word of mouth, at the commencement of the world?

A. Religion was taught by word of mouth, at the commencement of the world, in the first place, because this manner of teaching was more suitable to the state of religion at that period, which was then less developed than it is at the present day; secondly, because men's lives being so much longer, they were very easily instructed by word of mouth.

Q. Why was it taught in this manner at the commencement of the Church?

A. It was taught thus, at the commencement of the Church, lest the pagans should caluminate and turn into derision, that which they did not understand. It was usual to speak to the catechumens with much reserve on the mysteries of religion.[c]

[a] Matt. x. 22.
[b] St. Cyril, Catech. Ducange, au mot "Catechizare."
[c] St. Cyril of Jerusalem, Catech.

Q. Of what ought the Catechism to remind us?

A. The Catechism ought to remind us of the pure manners of the Patriarchs, the angelic virtues and the sufferings of the first Christians, and to urge us to an imitation of their virtues.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will attend to the Catechism of Perseverance, with a great desire to profit by it.

LESSON II.

Instruction on Religion. Scripture and Tradition.

Q. Why did God write his law?

A. God wrote his law that men might neither forget it, nor alter it. He gave it to Moses engraven upon two tables of stone. He also commanded him to write down all his ordinances. In succeeding ages, the Prophets, and other inspired authors, wrote their prophecies, their instructions, and the history of the Jewish people. All these books united together form what is called the Old Testament.

Q. What is the meaning of the word Testament?

A. The word Testament means covenant. The Old Testament is the covenant which God made with the ancient or Jewish people, by the ministry of Moses. It is the contract which on the one hand contains the will and promises of God, and on the other, the obligations of the Jewish people.

Q. How are the books of the Old Testament divided?

A. The books of the Old Testament may be divided into four parts; firstly, the books of Moses, which are five in number: viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; these are called the Pentateuch, because they consist of five books; or the Law, because they contain the covenant: secondly, the historical books, which contain the general history

of the people of God: viz., the book of Joshua, the book of Judges, the four books of Kings, the two books called Paralipomenon, the book of Esdras, that of Nehemias, and the two books of Machabees; or the history of certain saints, and other illustrious personages, such, viz., as the history of Job, Ruth, Tobias, Judith, and Esther.

Q. Continue the same answer.

A. Thirdly, the Old Testament contains books of instruction to teach us how to live well; such, viz., as the Psalms of David to the number of one hundred and fifty, the book of Proverbs, Ecclesiastes, the Canticle of Canticles, the book of Wisdom, and Ecclesiasticus; fourthly, the Prophetical books, that is to say, the books of the four greater Prophets: viz., Isaias, Jeremias, Ezechiel, and Daniel, and the books of the twelve lesser Prophets, so called, because their writings, separately taken, contain less than the others.

Q. Is not David looked upon as one of the Prophets?

A. He is not so called by the Jews, because he was a king, and did not live as the prophets, yet he was, nevertheless, one of the greater Prophets.

Q. What is the New Testament?

A. The New Testament is the covenant which God made with the new people or Christian people, by the ministry of Jesus Christ. This covenant is much more perfect than the ancient one.

Q. Of what is the New Testament composed?

A. The New Testament is composed, firstly, of the historical books: viz., the gospels of Saints Matthew, Mark, Luke, and John—the Acts of the Apostles, written by Saint Luke; secondly, of the books of instruction, such as the letters which the Apostles wrote to their disciples, or to the churches they had founded; fourteen of which were written by Saint Paul, one by Saint James, two by Saint Peter, three by Saint John, and one by Saint Jude; thirdly, of

one prophetical book, viz., the Apocalypse of Saint John.

Q. What name is given to the books of the Old and the New Testaments conjointly?

A. They are called the Bible, that is to say, *the book* by excellence.

Q. What do you understand by the inspiration, authenticity, and genuineness of the sacred books?

A. A book is said to be *inspired*, firstly, when God himself has revealed the things which it contains, things which the writer could not know of himself; secondly, when God, by a particular inspiration, has directed a person to write, and has also directed him in the choice of his subjects; thirdly, when God has preserved him from error, in committing them to writing.[d] It is *authentic*, when it is really the work of the author to whom it is attributed. It is *genuine* or entire, when it has reached us unaltered, as it came from the hands of the author, without any essential change.

Q. How do we know that the books of the Old and the New Testaments are *inspired*, *authentic*, and *genuine*?

A. We know that the books of the Old and the New Testaments are *inspired*, *authentic*, and *genuine*, by the testimony of both Jews and Christians, by the testimony of martyrs, and by the teaching of the Church, whose infallibility has been proved by incontestable miracles.

Q. Are all the truths of religion found in the Holy Scriptures?

A. All the truths of religion are not found in the Holy Scriptures; there are many which have been transmitted by tradition.

Q. What is tradition?

A. Tradition is testimony, or truth transmitted. By tradition therefore we understand the word of God, not written in the holy books, but transmitted from father to son.

[d] Bible de Vence, t. i. Bergier, art. "Inspiration."

Q. How many traditions are there?

A. There are two traditions: the Jewish and the Christian traditions.

Q. What is the Jewish tradition?

A. The Jewish tradition is the word of God, not written in the Old Testament, but preserved among the Jewish people by the living voice, or by writing.

Q. What is the Christian tradition?

A. The Christian tradition is the unwritten word of God, received by the Apostles from the mouth of Jesus Christ, and by them transmitted to their disciples, and which has come down to us by the teaching or by the writings of the Fathers and Pastors of the Church.[e]

Q. What are the two great sources whence the truths of religion are derived?

A. The two great sources whence we derive the truths of religion, are scripture and tradition. We believe the truths transmitted by the universal tradition of the Church, no less than those contained in the scripture, because they are equally the word of God.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will listen to the Gospel with the most profound respect.

LESSON III.

The Knowledge of God. God considered in himself.

Q. What is God?

A. God is a spirit, infinite, eternal, omnipotent, who sees all things, understands all things, and who is everywhere present; who created the world by his power, and who governs it by his wisdom.

Q. What proofs have you of the existence of God?

A. We have many proofs of the existence of God.

[e] 2 Thess. ii. 14.

I will mention three only: firstly, there can be no effect without a cause. A picture supposes a painter, a house a builder, in like manner the existence of the world supposes a creator, who gave it that existence, and the very sight of the universe is a sensible proof of the existence of God. Secondly, the testimony of all mankind. All nations have believed in the existence of a God. The man who should dare to assert this belief to be false, would deserve to be looked upon as an idiot. Thirdly, the absurdity of atheism. To deny the existence of a God, is to admit effects without a cause, and to maintain the identity of good and evil.

Q. What are the chief perfections of God?

A. The chief perfections of God are, firstly, *eternity*—God being an infinite being, had no beginning, and will have no end: secondly, *independence*—God being infinite is dependent on no one, all depend upon him; nothing happens without his permission or by his will: thirdly, *unity*—God being infinite is necessarily one: fourthly, *spirituality*—God being infinite has no body, because all that is corporeal is limited, imperfect, subject to change and dissolution. Being created to the likeness of God, we ought to discover traces in ourselves of these different perfections.

Q. What is understood by the hands, the arms, the ears, and eyes of God?

A. By the hands of God is to be understood that he does all things; by his arms, that he can do all things; by his ears, that he hears all things; by his eyes, that he sees all things. It is a mode of speaking by which God condescends to conform to our capacity. It is the same when speaking of the anger of God, we understand the justice with which he punishes sin, not that he is subject to passion.

Q. What are the other perfections of God?

A. The other perfections of God are intelligence; God being infinite knows all things, past, present, and future; or rather, with God there is neither past nor

future, to him everything is present. Goodness, holiness, and mercy are also included in the perfections of God. In one word, God possesses all perfections, without any mixture of imperfection.

Q. What is the Providence of God?

A. The Providence of God is the act by which God preserves and directs all creatures to the end for which they were created.

Q. Give me some proofs of a Providence?

A. The following are proofs of a Providence; firstly, the harmony which reigns throughout the universe is evidence of an intelligent cause that conducts it; secondly, the concurrent testimony of all mankind, who have always believed in a God, who governs the world, and have worshipped him by prayer and sacrifice; thirdly, the absurdity of Deism. To deny a Providence, is to suppose that God is blind, deaf, dumb, and inactive; that He leaves the world to chance, and makes no distinction between those who adore, and those who insult Him.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say, God sees me.

LESSON IV.

The Knowledge of God. God contemplated in his Works.
First Day of the Creation.

Q. What were the first words that God pronounced in creating the world?

A. The first words that God pronounced in creating the world, were these, "*Be light made, and light was made.*"[f] These words, so simple and yet so effective, demonstrate the omnipotence of God; he who can do all things, does whatever he pleases by his word only.

Q. Could not God have created the world in an instant?

[f] Gen. i. 3.

A. Yes; God could have created the world in an instant; but by taking six days to draw it out of nothing, and to set it in order, he wished to give us to understand that he is at liberty to act as he pleases.

Q. In what state was the earth when God made it what it is?

A. When God made the world what it is, it was altogether bare, without ornament, without inhabitants, surrounded on all sides with deep waters, and these waters were enveloped in a dense mist.

Q. What is light?

A. We know not what light is. We know that it exists, but we cannot comprehend it. It is a mystery of nature, which should teach us to believe with docility the mysteries of faith.

Q. Why did God create light?

A. God created light to enable us to enjoy the magnificent spectacle of the universe, to admire its beauty, and to exercise our various employments.

Q. Does light reach us with great velocity?

A. Light is propagated with an incomprehensible velocity; in seven or eight minutes its rays travel many millions of leagues.[g]

Q. Why does God cause light to travel and diffuse itself so rapidly?

A. God causes light to travel and diffuse itself so rapidly, in order that an infinity of objects may be seen in an instant by a great number of persons, and that the darkness of night may be speedily dissipated.

Q. What are the other advantages of light?

A. The other advantages of light are, firstly, to give colour to objects, in order that we may distinguish them; secondly, to contribute to our use and pleasure, for colours give beauty to our garments and the decorations of our houses; they are adapted to every position wherein we may be placed. Some are proper

[g] Desdouits, Livre de la Nature, tom. iii. p. 309.

for ordinary purposes, others are congenial to splendour, others, again, are suitable to seasons of mourning; thirdly, light also preserves health and life; thus for our use God made all things.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often raise my eyes towards heaven.

LESSON V.

The Knowledge of God. God contemplated in his Works.
The Second Day of the Creation.

Q. What did God create on the second day?

A. On the second day God created the firmament and separated the waters, which till then had entirely covered the face of the earth; he caused a portion of those waters to rise upwards; these are called the "*waters above the firmament:*"[h] he left the others below on the earth; these are called the "*waters below the firmament.*"[i]

Q. What is the firmament?

A. The firmament, or the heavens, is all that space which extends from the earth to the fixed stars.

Q. What is the extent of the heavens?

A. To form a judgment of the prodigious extent of the heavens, it suffices to know, firstly, that the sun which appears so small is more than a million times larger than the earth, the circumference of which is nearly twenty-five thousand miles; secondly, that it is ninety-five millions of miles from the earth; thirdly, that the fixed stars are so many suns, of which there are some thousands. Thus does the firmament proclaim the glory of God.[k]

Q. What should we conclude from this?

A. We should conclude from this; firstly, if we

[h] Gen. i. 7. [i] Ib. [k] Ps. xviii. 1.

consider only the space which we fill in the creation, that we are very small and insignificant creatures, but that we are truly great, if we reflect that it was for us the firmament and all its wonders were created; secondly, we ought to entertain great respect and love for God, since he, who is so great and powerful, has deigned to become a child for us, and to give himself to us in the Holy Communion.

Q. What remark do you make on the colour of the heavens?

A. The colour of the heavens, which is azure, is the best calculated to please the eye. It sometimes changes; for example, in the morning and evening, in order to relieve the sight, and prepare it for the brilliant rays of the sun, or for the darkness of the night.

Q. By what is that space occupied which separates the earth from the heavens?

A. The space which separates the earth from the heavens is occupied by the air, which surrounds the earth, and presses upon us with much force. Each one bears on his head a column of air equal in weight to twenty-one thousand pounds; we are not crushed by this weight, because the air which is in our bodies maintains an equilibrium with that which is above us. If this equilibrium were to be destroyed, we should instantly perish.

Q. What do we learn from this?

A. We learn from this that our lives are in the hands of God, and that we ought to fear to offend him.

Q. Why is the air invisible?

A. The air which surrounds us is invisible, because, were it visible, the sight of objects would not be distinct.

Q. Of what use is the air?

A. The air is a medium through which odours are conveyed. It enables us to distinguish the good or bad qualities of our food, it conveys sound, and enables

us to know what passes at a distance, as well as to hear those who speak.

Q. Continue your answer to the last question.

A. The air acts as a pump; it raises from the sea the water necessary for the fertility of the earth, and then distributes it wherever the Creator ordains; thirdly and lastly, the air enables us to live by respiration. It is a great benefit, for which men often forget to be thankful to the Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and as a proof of this love, I will promptly obey all my superiors.

LESSON VI.

The Knowledge of God. God contemplated in his Works.
Third Day of the Creation.

Q. What did God on the third day?

A. On the third day God placed the sea in the bed which he had prepared for it; he commanded the earth to appear, and produce green herbs, plants, and trees.[1]

Q. What remark have you to make on the extent of the sea?

A. The remark I have to make on the extent of the sea is, that it is neither too great, nor too small. If it were larger, the earth would be an uninhabitable marsh, for we should have too much rain; if it were less, we should not have enough; the earth would be barren, and we should die of hunger.

Q. How has God provided that the water of the sea should not become stagnant and putrid?

A. God has provided that the water of the sea should be neither stagnant nor putrid, by two means; the first is by the ebb and flow of the tides. The sea is always in motion: during six hours its waters are

[1] Gen. i.

impelled from a centre towards the extremities, and during other six hours they return again. The second is by the action given to its saline particles; for the water of the sea is salt. Salt also imparts to it another advantage; it renders the water heavier, and prevents the sun from drawing up too great a quantity.

Q. What advantages do we derive from the sea?

A. We derive many advantages from the sea; firstly, it furnishes us with rain, with fish, and with pearls; secondly, it brings to us, by means of navigation, the riches of all countries; thirdly, it facilitates the rapid propagation of the faith throughout all nations.

Q. What did God, after having placed the sea in the bed he had prepared for it?

A. After having placed the sea in the bed he had prepared for it, he caused the land to appear, which He named the dry land, to signify that its productions are not properly its own.[m]

Q. With what did he clothe it?

A. He clothed it with green herbs, because green is the colour most agreeable to the eye; had he made it red, white, or black, it would have been painful to the sight.[n]

Q. What properties has God given to herbs?

A. God has given to herbs the property of bearing seed, in order to perpetuate and multiply their species, so as to provide for our subsistence, and that of the animals which serve us.

Q. How many are the parts of plants?

A. There are four; firstly, the root, which fixes and nourishes the plant; secondly, the stem, which is destined to bear seed and fruit; thirdly, the leaves, which adorn, and collect the rays of the sun and the dews of heaven to warm and to nourish it; fourthly, the seed or fruit, which supplies our wants, ministers to our pleasures, and also perpetuates the plant.

[m] Gen. i. [n] Ib.

Q. What conclusion are we to form from this?

A. We are to form this conclusion, that the study of even the smallest flower suffices to fill us with confidence and love towards God, and to exclaim with our Lord, *Not even Solomon in all his glory was arrayed as one of these. O ye of little faith*, if God takes so much care of a flower which *is to-day, and to-morrow is cast into the oven*, will he take less care of you, who are his children?[o]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will give my heart to God every morning.

LESSON VII.

The Knowledge of God. God contemplated in his Works.

The End of the Third Day, and the Commencement of the Fourth Day of the Creation.

Q. What else did God on the third day?

A. On the third day God also created trees of every kind. The earth, which was then nothing more than a meadow, suddenly became an immense orchard, planted with all sorts of trees, loaded with fruits of a thousand different kinds.[p]

Q. Why did God create fruit-trees?

A. God created fruit-trees in order to minister to our wants and pleasures. He also manifests his paternal tenderness towards us, by giving us, in the fruits of the earth, nourishment so wholesome, so agreeable, and so easily procured; He, moreover, manifests this his tenderness to us, by sending them at a season of the year when we stand most in need of them.

Q. Did God also create other trees?

A. Yes; God created other trees, the fruits of which are not suitable for nourishment. These trees are very

[o] Matt. vi. *passim.* [p] Gen. i.

useful: of their timber are made houses, vessels, and furniture; they supply fuel to cook our food; they afford shade, purify the air, and please the eye by their height and the beauty of their verdure.

Q. Do we see all the riches of the earth?

A. No; we do not see all the riches of the earth; its bowels are full of precious and useful metals, such as gold and iron: God has given these to us for our use, and to supply our wants; he does not permit us to fix our hearts upon them.

Q. What did God create on the fourth day?

A. On the fourth day God created the sun, the moon, and the stars; the sun to rule over the day, and the moon to rule over the night.[q]

Q. Why was the creation of the stars deferred until the fourth day?

A. The creation of the stars was deferred until the fourth day, to teach man that they are not the principle to which we owe the productions of the earth. The object of God in this, was the prevention of idolatry.

Q. Why is the sun so far distant from the earth?

A. The sun is so far distant from the earth, that it may shed its rays without dazzling our sight, and may afford warmth without consuming those to whom its heat is imparted: were it nearer, the earth would become scorched and barren; were it farther off, the earth would be frozen. The same observation may be made were the sun either larger or smaller.

Q. What further remark do you make on the subject of the sun?

A. I make this further remark on the subject, namely, that it rises every day, that it makes its revolution with great rapidity, and that it enlightens and vivifies all nature. In this it is the image of our Lord, who came forth from the bosom of his Father, and returned again into Heaven, after having en-

[q] Gen. i.

lightened all men by his doctrines, and after having sanctified them by his merits and example.

Q. Does the sun rise each day at the same point?

A. The sun never rises at the same point, and it is this which occasions the inequality of the days; for each day God has marked out the point where it is to rise, and where it is to set, in order that it may afford its heat and light indiscriminately to all, to the wicked as well as to the good. Our heavenly Father wishes hereby to teach us, that we ought to love all men without exception, because they are his children and our brethren.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never fail to say grace before and after my meals.

LESSON VIII.

The Knowledge of God. God contemplated in his Works.

Continuation of the Fourth Day of the Creation.

Q. What more did God create on the fourth day?

A. On the fourth day God created also the moon to rule over the night. This beautiful planet renders us great services. Its light prevents us from being left in entire darkness by the setting sun; it regulates the labours of the field, affords light to travellers by night; it continually reveals to us the wisdom of the Creator, for each day the moon changes, as does the sun, its time of rising and setting.

Q. What else did God create on the fourth day?

A. God created the stars. Their number, their magnitude, their continual and regular motion, proclaim the glory of our heavenly Father, and demand our gratitude.

Q. How so?

A. The stars are of great service to us. The polar star, for example, guides us in our travels both by sea

and land. The others lessen the darkness of night in the absence of the moon: were they nearer, they would dazzle and scorch us; if more distant, they would be useless to us.

Q. Why did God create the sun and moon?

A. God created the sun and moon to separate the day from the night, and to regulate the order of the seasons. Light, heat, and the facility these afford us of attending, without apprehension, to our occupations, are some of the advantages of the day, and loudly call for our gratitude.

Q. What are the advantages of the night?

A. The night brings with it many advantages: firstly, it instructs us by removing from us the sight and the use of creatures; it reminds us of the nothingness whence we came; of the darkness of idolatry, out of which we have been drawn by the light of the Gospel: secondly, it procures us repose and sleep; but it does this gradually, and in a way to teach us that all creatures were made for us, and we ourselves for God.

Q. Continue your answer.

A. Night refreshes the air, and preserves the herbs and the plants, which would perish if the sun were always above the horizon. It preserves us from wild beasts, which roam about during the night in search of prey; which, were there no night, hunger would impel them to seek for it during the day, and man would be exposed at all times to their fury.

Q. What other advantages do we derive from the sun and moon?

A. We derive another advantage from the sun and the moon; they regulate the order of the seasons. The four seasons of the year are of indispensable utility. The spring prepares, the summer ripens, the autumn bestows in abundance the productions which we require for subsistence, and the winter leaves the exhausted earth for repose.

Q. What are the advantages and the lessons afforded by each season?

A. Spring reanimates nature, and proclaims to us the shortness of youth and of life. Summer yields us a portion of that which is necessary for us, and teaches us that in our riper years we must especially labour for heaven. Autumn replenishes our homes with abundance, but it admonishes us at the same time to keep our hearts detached from it. Lastly, winter gives to us the enjoyment of that which the other seasons have bestowed, and teaches us to be charitable to those who suffer cold and hunger.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will conform myself in all things to the will of God.

LESSON IX.

The Knowledge of God. God contemplated in his Works.
Fifth Day of the Creation.

Q. What did God make on the fifth day?

A. On the fifth day God made the fishes and the birds.[r] This new species of creatures, more perfect than the former, affords a new subject of admiration; firstly, it is astonishing how fishes can live in the water of the sea, which is salt, and apparently produces no nourishment; secondly, it is wonderful that the race has not been long ago extinct.

Q. Why so?

A. The larger fish continually pursue the smaller, which have no other means of protection than by retiring towards the coast, whither the larger cannot come; and it would seem, that by the preservation of the smaller, the larger must perish, in consequence of being deprived of their food. This would be the case if God had not taken care to send forth clouds of animalculæ, of which the larger fishes make an abundant prey.

[r] Gen. i.

Q. What further observation have you to make on the fishes?

A. I have to observe, that to all appearance they would perish with cold, but they are kept sufficiently warm by the scales and the oil with which they are covered.

Q. What advantages do we derive from fish?

A. We derive many advantages from fish; they are useful as food, and their bones serve for many purposes. Some visit our coasts every year, and are there taken; others ascend our rivers to their very sources, in order to convey to all men the blessings of the Creator.

Q. What else did God create on the fifth day?

A. On the fifth day, God made the birds. Like the fishes, they spring from the sea. It is extraordinary that this element should have produced, in the twinkling of an eye, two such distinct kinds of beings.* Birds are another proof of the infinite wisdom of God.

Q. How so?

A. Firstly, by the structure of their bodies, they are admirably adapted to cleave the air; secondly, they prove his wisdom by the means provided for their preservation; they are thoroughly protected from the winds and the rain, and are in possession of every means to provide for subsistence.

Q. Continue the reply.

A. Thirdly, they prove it even by the formation of their nests. They know these will be requisite, and they also know the time when they will be wanted, as also their form and size. It is not man, but God, who taught all this to the birds.

Q. Conclude your answer.

A. Fourthly, and lastly, the birds are a proof of the wisdom of God by their instinct. Their nature, disposition, and their inclination are completely changed

* Gen. i. 20.

when the period for incubation arrives, or when they have to nourish their young. These little creatures, previously so volatile, restless, eager, and voracious, become sedentary, sober, provident, and courageous.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will say my morning prayers with great devotion.

LESSON X.

The Knowledge of God. God contemplated in his Works.
End of the Fifth, Commencement of the Sixth Day of the Creation.

Q. What additional remark have you to make upon the birds?

A. I have this additional remark to make upon the birds, that some of them change their abode from one country to another every year. At the approach of winter, they migrate to regions where they find warmth and food, not elsewhere to be met with; they make these journeys at the proper season, without a guide, without a chart, without provisions; nevertheless, they arrive in safety at the destined port. It is Providence who supports and conducts them.

Q. Of what use are birds?

A. Birds are very useful; their flesh is nourishing, their plumage serves for many purposes, their songs delight us, and they rid us of a multitude of supernumerary insects, which would devour our fruits and our crops.

Q. Of what does the bounty of God towards the birds remind us?

A. The bounty of God towards the birds reminds us of these words of our Lord: *Are not two sparrows sold for a farthing, and yet not one of them falls to the ground without the will of your heavenly Father, how*

much more care does He not take of you! Oh ye of little faith.[t]

Q. What did God create upon the sixth day?[u]

A. On the sixth day, God created the domestic animals; by which term, we understand the beasts destined for the service of man, created to obey him, to assist him in his occupations, and to furnish him with raiment and nourishment. For it was in contemplation of the future fall of man, and for his benefit, that these were created.

Q. What are their principal qualities?

A. The principal qualities of domestic animals are docility,—they obey the voice of a child; sobriety,—they eat little, and content themselves with what is least useful of the productions of the earth; finally, attachment to man,—they know their master, and are ever ready to serve him.

Q. What is their principal utility?

A. Their principal utility is, rapidly to transport our effects or ourselves from one place to another; to cultivate our fields, to nourish us with their milk, to clothe us with their fleece.

Q. What else did God create on the sixth day?

A. On the sixth day, God also created the insects and the reptiles; the wisdom and the power of God are no less displayed in the creation of the smallest insect than in the formation of the firmament.

Q. How can that be proved?

A. That can be proved, firstly, by the rich costume with which he has clothed the insects; he has arrayed them with royal magnificence, their dress is ornamented with purple and the richest colours, is adorned with gold, and sparkles with diamonds; secondly, by the weapons of defence with which he has furnished them; thirdly, by the instruments with which they are provided for work, each insect having a profession; one is

[t] Matt. vi. x. *passim.* [u] Gen. i.

a weaver, as the spider; another is a distiller, as the bee; all are chemists and mathematicians, for they are well acquainted with the plants which are proper for their sustenance, and are capable of constructing their dwellings, so as to render them warm, commodious, agreeable, and sufficiently large to lodge themselves and families.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will be faithful to the resolutions which I made in the morning.

LESSON XI.

The Knowledge of God. God contemplated in his Works.
Continuation of the Sixth Day of the Creation.

Q. What do the ants teach us?

A. The ants, as well as all other creatures, teach us to glorify God; they also teach us to be provident and industrious; lastly, they show us what affection parents ought to have for their children, and the care they ought to take of their education.

Q. What do the bees teach us?

A. The bees teach us to respect our superiors, to love and to assist our neighbours; they also urge us to thank their Creator and ours, because it is by his order, and for us, that they gather their honey.

Q. What do the silk-worms teach us?

A. The silk-worms teach us, firstly, the greatness of God's power, who, by means of a simple worm, enriches entire provinces; secondly, how agreeable humility is to God, since in religion as in nature, he makes use of the little and the humble to effect the greatest things; thirdly, how foolish it is to be vain of dress, since the very richest is merely the cast-off clothes of a worm.

Q. What services are afforded us by wild animals and reptiles?

A. Wild animals and reptiles afford us many services. They teach us to respect and to fear God, whose power has created so many formidable animals, and whose paternal hand, which has confined them to deserts and rocks, might nevertheless liberate them if he chose. They also furnish us with fur, and devour the dead carcases of other animals, which if suffered to remain unburied would corrupt the air.

Q. What are we to think of those things which we do not comprehend?

A. Of those things which we do not comprehend, we are to think, firstly, that they, as well as the others, are the work of an infinitely good and infinitely wise God; secondly, that they are useful to us, because they are a part of the creation; thirdly, they make us acquainted with our ignorance, and thus prepare us to believe the mysteries of religion; fourthly, many of them assist us in the practice of virtue, or serve to expiate our sins, and thus contribute to the sanctification of our souls, the great end for which God created the world.

Q. What do you mean when you say that all is harmony in the world?

A. In saying that all is harmony in the world, I mean to say, that all the parts of the universe have a reference to each other, and, that they are connected with each other, as the wheels of a clock, so that were the least thing either removed or added, the equilibrium would be destroyed, order and beauty would no longer exist.

Q. In what light ought we to contemplate the world?

A. We ought to contemplate the world as a book, in which God has, as it were, written down his existence, in which he has recorded his bounty, his wisdom, and his power; our duties towards him, towards our neighbour, and towards ourselves. If we make a proper use of this book, we shall see God everywhere present; and the idea of this his presence

will sanctify us by animating us with respect, confidence, and love.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say, God is here.

LESSON XII.

Knowledge of Man. Man considered in himself.

Q. What else did God make on the sixth day?

A. On the sixth day God made man, by saying, *Let us make man to our image and likeness.*[x] The world was now completed, like a magnificent book, where God had written down his adorable perfections, but there was no one to read it. The world was a brilliant palace, but it had no king to inhabit and enjoy it: to supply this deficiency, God made man.

Q. Why did God, last of all, make man?

A. God, last of all, made man, because he is the king of all God's creatures, and it was proper that all should be prepared to receive him.

Q. Why did God say, *Let us make man?*

A. God said, *Let us make man*, and did not say, Let man be made, to show us the grandeur of the work. He considered within himself, he deliberated, and finally he said, *Let us make man.* He then took slime of the earth, and of it he formed the body of man, after which he gave to him a soul: thus, man is composed of a body and a soul.

Q. What does the formation of man's body place before us?

A. The formation of the body of man places before us, firstly, the infinite power and wisdom of the Creator; secondly, it shows forth the dignity of human nature. To the eyes of reason, the body of man is a

[x] Gen. i. 26.

master-piece, worthy of admiration; and to the eyes of faith, it exhibits a living temple of the Holy Ghost, worthy of the profoundest respect.

Q. What is the soul?

A. The soul is that spiritual principle which is free and immortal, which wills, which thinks, and which operates within us.

Q. What do you mean when you say our soul is spiritual?

A. Our soul is spiritual, that is to say, it has neither length, nor breadth, nor depth, neither can it be seen by our eyes, or touched with our hands. Our soul is spiritual, because its operations are spiritual.

Q. Is our soul free?

A. Our soul is free, that is to say, it can will or not will, act or not act. Visible creatures are not, strictly speaking, free, because they *must always* and *invariably* do many things: we are made sensible of this freedom, by experiencing joy when we have done that which is good; and remorse, when we have done that which is evil.

Q. Is our soul immortal?

A. Our soul is immortal, that is to say, it will never die: it cannot, like the body, be dissolved, because it has no parts. God alone can annihilate it; and he has said, that it shall never be annihilated, but that he will reward or punish it for all eternity.

Q. Prove to me that man is made to the image of God.

A. Man is made to the image of God because God is a pure spirit, and man's soul is a pure spirit. God is free and eternal, man's soul is free and immortal. God is the king of the universe; man is the lieutenant of God, king of all that surrounds him. All things have God for *their* object, and man ought to have God for *his* object.

Q. What conclusion do you draw from this?

A. I draw this conclusion, that since we are created

to the image of God, we are highly elevated, and ought to be very apprehensive of doing anything that is unworthy of us.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will make *the sign of the cross with much respect.*

LESSON XIII.

Knowledge of Man. Man considered in reference to his Affinity with Creatures.

Q. What is pointed out to us by the affinity of man with creatures?

A. The affinity of man with creatures points out to us the goodness of God and the dignity of our nature. Man has been created, firstly, to be the king; secondly, to be the proprietor; thirdly, to be the high priest of the universe.

Q. What do you mean by saying that man is the king of the universe?

A. Man is the king of the universe, that is to say, God gave him the command of all creatures. So long as he remained innocent, all creatures freely submitted themselves to his will; but they rebelled against him, as soon as he revolted against God; nevertheless, he has not lost all his power over them.

Q. What do you mean when you say man is the proprietor of the universe?

A. When I say that man is the proprietor of the universe, I mean to say all things are his, and that all were made for him?

Q. How so?

A. By means of the five senses,—seeing, hearing, smelling, tasting, and touching,—he is put in possession of all creatures, and makes them subservient to his use and pleasure. This is evinced in the simple action of eating a morsel of bread, to produce which, and to

put it into our mouths, requires the co-operation of the elements, of man, and of God himself.

Q. What do you mean when you say that man is high-priest of the universe?

A. I mean to say, that he is obliged to refer and to offer up all creatures to God,—God has made all for his glory; but since creatures cannot glorify God in a manner worthy of him, as they have neither an understanding to comprehend him, nor a heart to love him, nor a tongue to bless him, it is for man to discharge all those duties to their Creator on his own and their behalf.

Q. What did God after he had created man?

A. After having created man, God crowned him king of the universe, and conducted him into the palace which he had prepared for him. That palace was a delightful garden, planted with all kinds of trees, loaded with delicious fruit; the name assigned to it is the terrestrial Paradise. When Adam had entered it, God made all the animals pass before him. To each one Adam gave a name, as to his subjects, and all of them paid homage to him, as their king.

Q. How ought man to govern the world?

A. Man ought to govern the world with wisdom and with justice; that is to say, he should make use of all creatures for the glory of God, and for his own sanctification. Adam did this as long as he remained innocent: in this we ought to imitate him, and not follow the example of a large portion of mankind, who, instead of using creatures for the advancement of God's glory, misuse them to offend him.

Q. Will men make a bad use of creatures for ever?

A. No; man will not make a bad use of creatures for ever; creatures will one day be emancipated; until then, they lament the obligation under which they labour of having to share in our iniquities, and with impatience they await the final judgment.[y]

[y] Romans viii. 22.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, each day I will mortify some one of my senses.

LESSON XIV.

Man considered in reference to God.

Q. In what state was man created?

A. Man was created, not only with all the qualities and privileges of a perfect nature, but also in a state of grace and of supernatural righteousness.

Q. What does that mean?

A. It means that man was created, gratuitously, exempt from miseries and infirmities, and was also destined for the attainment of a supernatural end.

Q. Explain your last answer.

A. As a finite being, man had no right to any other happiness than that which was finite; he was permitted to see God in creatures merely as in a mirror. But in his goodness, God destined man to behold him, face to face, for all eternity, as the angels see him in heaven, a happiness which is incomparably greater.

Q. Was God bound to bestow this happiness on man?

A. God was not bound to bestow this happiness on man, nor could man attain to it by his own natural and unaided efforts; hence we term this happiness supernatural.

Q. How can man attain to it?

A. Man can attain to it by grace, that is to say, by the heavenly lights and other supernatural helps which God bestows upon him, helps which do not destroy the efforts of human nature, but bring them to perfection.

Q. What, then, is the end for which man was created?

A. The end for which man was created is to know, love, and serve God upon earth, in order that he may possess, and see him, face to face, for all eternity.

Q. Was man happy in a state of innocence?

A. Man was happy in a state of innocence; his understanding comprehended whatever it was proper for him to know, his heart loved whatever it was proper for him to love, his body was exempt from infirmity, and immortal. After having adored, loved, and contemplated God in his creatures, he was destined to leave the earth without dying, to be associated with the angels, in the contemplation of his Maker, face to face, in heaven.

Q. In what manner was the first woman created?

A. God cast a mysterious sleep upon Adam, during which, without violence, he removed one of his ribs, and of it formed a body, which he endowed with a rational soul. Thus was the first woman created. On seeing her, Adam said, "*This now is bone of my bones, and flesh of my flesh.*"[z] God then blessed them, and thus instituted the holy bond of matrimony.

Q. What was the first commandment that God gave to our first parents?

A. Up to this time, God had only spoken to our first parents respecting their authority and their happiness; *it was* but just that he should require their gratitude in return. He gave them permission to eat of all the fruits of the terrestrial paradise with the exception of the fruit produced by the tree of knowledge of good and evil.[a]

Q. Was obedience to God a duty incumbent on our first parents?

A. Obedience to God was a duty incumbent upon our first parents; they had every reason to obey: firstly, the commandment was most just; secondly, it was very easy; thirdly, they had all the necessary graces to enable them to accomplish it; fourthly, they had every motive to induce them not to violate it, since their happiness, in time and eternity, was to be the price of their obedience.

[z] Gen. ii. 23. [a] Ib. iii.

Q. By whom were they tempted to disobey?

A. They were tempted by the devil. God, whose wisdom and whose power are infinite, had formed creatures, purely material, such as plants and animals; others, material and spiritual, such as man; others, purely spiritual, such as the angels.

Q. What are the angels?

A. They are creatures purely spiritual, and superior to man; some of these had revolted against God, were immediately punished, and changed into devils.[b]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; in testimony of this love, I will each day make an act of humility.

LESSON XV.

Knowledge of the Angels.

Q. In what are the angels superior to man?

A. The angels are superior to man in knowledge and in strength. They understand the things we know better than we ourselves do; their knowledge, also, extends to things of which we are ignorant, and they can do many things which are to us impossible.

Q. In what state were the angels created?

A. All the angels were created in holiness and innocence, but this happy state did not render them impeccable: the eternal enjoyment of God was to be the recompense of their fidelity; some of them refused to humble themselves before God, and were changed into demons.[c]

Q. What is the occupation of the demons, or bad angels?

A. The occupation of bad angels is to tempt man to sin, and to do all in their power to injure us, as we learn from the history of the holy man Job. The devil, however, cannot hurt us without the permission

[b] 2 Pet. ii. 4. [c] Vide art. 5, q. 57, partis 1æ D. Thomæ.

of God. He allows us to be tempted, in order to exercise our virtue, but, at the same time, he gives us all the necessary graces to triumph over the attacks of the devil.

Q. Does any distinction exist among the good angels?

A. Yes; a distinction exists among the good angels. They are divided into three hierarchies, each containing three orders; these nine orders are called the nine choirs of angels. The first hierarchy includes the Thrones, Cherubim, and Seraphim; the second, the Powers, Virtues, and Dominations; the third, the Angels, Archangels, and Principalities.

Q. What are the functions of the good Angels?

A. The first function of the good Angels is to adore and praise God: Saint John represents them to us absorbed in respect before the throne of his Divine Majesty, eternally repeating this canticle: "*Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.*"[d]

Q. What is the second function of the good angels?

A. The second function of the good angels is to preside over the government of the visible and invisible world, and to execute the orders of God with regard to man. It was by the ministry of angels that all the great events of the Old and New Testaments were accomplished.

Q. What is the third function of the good angels?

A. The third function of the good angels is to watch over and protect the universal Church. The holy Fathers teach us, that millions of angels surround the fold of Jesus Christ, to defend it in the continual warfare which it carries on with the bad angels; they also watch over and guard kingdoms and empires. The holy Scripture informs us of an angel whose office it was to guard the kingdoms of Persia and Greece; and the holy Fathers tell us, that every church has not only a bishop, but also a guardian angel to protect it.

[d] Apoc. iv. 8.

Q. What is the fourth function of the good angels?

A. The fourth function of the good angels is to watch over and guard each of us individually; from the first moment of our existence an angel is given us, in order to defend and conduct us to heaven. He presents our prayers and good works to God, and he prays for us.*

Q. What conclusions are we to draw from the work of the six days?

A. We are to draw these conclusions: firstly, that God is all-powerful, wise, and good; secondly, that man is truly great, since inferior creatures obey him, and the angels themselves continually minister unto him; thirdly, that we ought to love God with all our hearts, use all things for his glory, and entertain a due respect for ourselves; fourthly, that we ought to observe the sabbath with great fidelity.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will each day recommend myself to my good angel.

LESSON XVI.

The Fall of Man.

Q. With what chastisement did God threaten our first parents?

A. The chastisement with which God threatened our first parents was the death of the body and of soul; "*For,*" he had said to Adam, "*in what day soever thou shalt eat of*" the forbidden fruit, "*thou shalt die the death.*"† Guilty of revolt, like the angels, a like punishment was their due; if God executed not

* For the functions of the good angels, see Gen. xviii. xix. xxxii.; Num. xx. 16; Jud. vi.; Dan. iii. vi.; 1 Machab. vii. 41; Luc. i. ii. iv. 10; Matt. xxviii.; Acts v. viii. x.; and other passages of Holy Scripture.

† Gen. ii. 17.

his threats, it is to his great mercy that we are indebted.

Q. How did our first parents fall?

A. The devil, under the form of a serpent, deceived the woman, telling her, that if they ate of the forbidden fruit they would become like unto God. The woman, thus deceived, ate of it: she offered it to her husband. Adam was not deceived; but out of complacency for his wife, he also ate of the forbidden fruit.[g]

Q. In what state did they find themselves after their fall?

A. After their fall, remorse and shame seized upon their consciences, they fled and hid themselves among the trees in the garden. The Lord called them forth, and pronounced on them a sentence of just condemnation.[h]

Q. What curse did he pronounce upon the serpent?

A. He condemned the serpent to crawl upon the earth, and eat of the dust. God wished to show us how odious the demon was to him, in thus punishing the instrument of this crime. He said to him, "*I will place enmity between thy race and that of the woman; she shall crush thy head.*" By these words was announced a future Redeemer.[i]

Q. What punishment did he lay upon our first parents?

A. He condemned the woman to bring forth her children in pain, and to be subject to man. He condemned the man to gain his bread by the sweat of his brow, and to suffer all the inconveniences of nature, of sickness, and of death; he also deprived him of all his supernatural privileges.[j]

Q. What do you particularly remark in this punishment?

A. I remark in this punishment the great mercy of God; he had a right to inflict upon our first parents

[g] Gen. iii. [h] Ib. *passim.* [i] Ib. 15. [j] Ib. *passim.*

the punishment of death the moment they sinned; nevertheless, he spared them, and gave them time to do penance; moreover, he furnished them with the means of doing it. He announced to them a Redeemer, and thus left to them the hope of rising one day from their fallen state.[k]

Q. What followed after this?

A. After this, God, touched with compassion for our first parents, gave them garments wherewith to clothe themselves, after which, he banished them from the terrestrial Paradise, and placed at the entrance "*Cherubim and a flaming sword,*"[l] to prevent their return.

Q. Did Adam do penance?

A. Adam did penance for his sin during nine hundred and thirty years,[m] and had the happiness to recover the grace of God, and to die in that state.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will resist temptation to evil, whenever I am sensible of it.

LESSON XVII.

Accordance of the Justice and of the Mercy of God, in the Punishment of Original Sin.

Q. How do you estimate the justice of God in the punishment of original sin?

A. The justice of God in the punishment of original sin is perfect, and free from all censure.

Q. How so?

A. Firstly, the performance of the injunction which God gave to our first parents was very easy; secondly, it was very important; it was to be the exterior mark of fidelity, which God required as an acknowledgment for many benefits which he had bestowed upon them, and on the observance of which he had made their

[k] Gen. iii. 15. [l] Ib. 24. [m] Ib. v. 3, 4.

future happiness depend; thirdly, it was very just; it was God himself who gave it; and God, as master of his own gifts, has a right to accord his favours upon such conditions as he pleases.

Q. What are the consequences of original sin?

A. The consequences of original sin are the deprivation of sanctifying grace, ignorance, concupiscence, sufferings, and death.

Q. How is the mercy of God displayed in the punishment of original sin?

A. The mercy of God is displayed in the punishment of original sin, in as perfect a manner as his justice. Instead of punishing our first parents with death immediately after they had sinned, which was consistent with justice, he left them time for repentance, and also gave them the means, by promising a Saviour, who would restore to them the graces, and even greater graces than those which they had lost.

Q. What was the cause of this mercy?

A. The cause of this stupendous mercy was the Eternal Word, the only-begotten Son of God, who offered himself to his Father, to expiate the sin of our first parents.

Q. How did God reconcile the rights of his justice with those of his goodness, in the punishment of original sin?

A. To reconcile the rights of his justice, which called for the punishment of man, with those of his goodness, which pleaded for his pardon, God decreed, that one man should die for all men; and in consideration of the merits of that man, who died a victim for all, he offers pardon to all mankind.

Q. Who was that man?

A. That man was the object of the rigorous justice of God, who bore the sins of all mankind, yet was infinitely loved by God, since, in consideration of him, God pardoned all men. This mediator is Man-God; as man, capable of suffering; and as God, capable of giving an infinite merit to his sufferings.

Q. Could men have been otherwise saved than by this Mediator?

A. No; men could not have been otherwise saved than by this Mediator, because he alone, being Man-God, was capable of expiating sin, and of restoring the supernatural union between God and man, which sin had destroyed.

Q. How were those men saved who lived before the coming of the Mediator?

A. The men who lived before the coming of the Mediator were saved by the merits of the Mediator. Faith in him was required of all men, and at all times, in order to be saved.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every month renew my baptismal vows.

LESSON XVIII.

Necessity and Perpetuity of Faith in the Mystery of Redemption.
History of Job.

Q. Did our Saviour become incarnate for all men, without exception?

A. Our Saviour became incarnate for all men, without exception. He is, according to the Apostle, the Saviour of all men, especially of the faithful.[n]

Q. What conclusion ought we to draw from this?

A. We ought to draw the conclusion, that God has at all times given to all men the necessary graces to arrive at a sufficient knowledge of the mystery of redemption, and also to work out their salvation.

Q. Give the proof of this truth.

A. It is certain that the Jews always expected a Redeemer. This expectation was the chief article of their belief. As to the pagans, they were, no less than the Jews, children of Adam and of Noah. On

[n] See the epistles of St. Paul, *passim*.

quitting the ancient cradle of mankind, they carried along with them the remembrance of the fall of man, and the original promise of a Redeemer.

Q. Were not these traditions adulterated?

A. Yes, these traditions were adulterated by fables, nevertheless we find marked traces of them in the history of every pagan people. Saint Thomas says, that the revelation of a Redeemer was made known to many of the Gentiles. There were even some among them who foretold the birth of a Redeemer, and who, to use the expression, were the prophets of the heathens.

Q. Of these, who was the most celebrated?

A. The most celebrated of these was the holy man Job.

Q. Recount his history.

A. Job was a prince of the East; he feared God, and served him with an upright heart. He was very rich. God permitted the devil to put his virtue to the test. The devil, in one day, stripped Job of all his riches, and took away the lives of his six children. Job, on becoming acquainted with these sorrowful events, used no other language than this: "*The Lord hath given, and the Lord hath taken away; may his holy name be blessed.*"[o]

Q. Continue the history of Job.

A. The demon, irritated at not having succeeded in making Job murmur against God, asked permission to afflict him in person: he obtained this permission, and Job was covered with a frightful leprosy, which extended itself from head to foot. Poor, sick, and loathsome, he was obliged to lie down upon a dunghill, and scrape of, with potsherds, the matter which issued from his ulcers.

Q. What other trial did he undergo?

A. Job had another painful trial to undergo: his wife insulted him, and urged him to blasphieme God;

[o] Job i. 21.

Job replied, "Thou hast spoken like one of the foolish women; if we have received good things at the hand of God, why should we not receive evil?"[p]

Q. What else happened to him?

A. Three princes, who were friends of Job, having heard of his misfortunes, came to visit him. They treated Job as one who must have been guilty of sin, since God had thus punished him. Job replied that he was innocent; his friends would not believe him; and it was on this occasion that Job pronounced this distinguished prophecy of the Redeemer: "*I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and in my flesh I shall see my God,*" the witness of my innocence.[q]

Q. Did God abandon the holy man Job?

A. God did not abandon the holy man Job: he made manifest his innocence, and obliged his friends to offer a sacrifice of expiation. Job prayed for them, and God forgave the reproaches they had used towards this holy man. In the lapse of succeeding years God gave to Job as many children as had been taken from him, increased his wealth, and granted him a long life, which was closed by a happy death.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will become a member of the Association for the Propagation of the Faith.

LESSON XIX.

The Knowledge of Religion, a great Grace.

Q. In what light are we to consider religion?

A. We are to consider religion as a distinguished favour, conferred upon us by Almighty God.

Q. Explain this truth.

A. By a gratuitous bounty, God has destined man

[p] Job ii. 10. [q] Ib. xix. 25.

to attain to supernatural happiness, and has given to him the means of arriving thereat. Religion, which affords those means, is therefore a great favour and a great grace.

Q. What is grace?

A. Grace is a supernatural help which God gives, gratuitously, to men, in consequence of the merits of Jesus Christ, to enable them to work out their salvation.

Q. How many kinds of grace are there?

A. There are two principal kinds of grace; namely, exterior and interior grace. By exterior grace is meant that perceptible aid which God grants to us, in consequence of the merits of Jesus Christ, to effect our salvation.

Q. Explain your meaning.

A. In the Old Testament, the promises, the figures, the predictions, respecting the Messiah, the law given upon Mount Sinai, the Jewish sacrifices, the teaching of the prophets, the example given by holy men; in one word, the whole of the Jewish religion, was a great exterior grace. The same may be said of the Christian religion, including its miracles, its preaching, the example of the Saviour, the Apostles, the saints, and the teaching of the Church.

Q. What is interior grace?

A. Interior grace is that grace which interiorly moves our hearts, enlightens our minds, and strengthens our good resolutions, in order to our salvation. Interior, as well as exterior graces, are innumerable.

Q. What ought we to know respecting grace?

A. Respecting grace we ought to know, firstly, that it is gratuitous: we owe it entirely to the merits of Jesus Christ; secondly, that he who makes good use of graces received, acquires, in virtue of the promises of God, a title to new graces; thirdly, that grace is so absolutely necessary, that without it we can do nothing towards our salvation; fourthly, that grace, so far from restricting our liberty, makes it per-

fect; fifthly and lastly, that grace is more precious than all the gifts of nature, because it conducts us to infinite happiness.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will, every day, make a short meditation.

LESSON XX.

Upon Religion.

Q. What is religion?

A. Religion, according to St. Augustin, is the bond which unites man to God: in other words, religion is the association of man with God.

Q. Explain this answer.

A. Between parents and children there exist bonds, or a natural and sacred connection. In the same manner there exists a sacred connection between God, the creator and father of man; and man, the creature and the child of God. The tie which exists between man and God is even more sacred than that which unites a child to its parents.

Q. Why?

A. Because we owe much more to God than a child owes to its parents: God is our creator, and our last end: to this title parents have no claim.

Q. What conclusion ought we to draw from this?

A. We are to draw this conclusion, that our duties to God are infinitely more sacred than the duties of children towards their parents.

Q. What is the meaning of the word religion?

A. The word religion means a special bond, or a second tie: a *special* tie or bond, because religion unites us in a supernatural manner to God, who is the most perfect being; a *second* tie or bond, because our Lord, in offering himself to his Father to be our victim, has re-established the supernatural union which

existed between God and man previous to his fall into original sin.

Q. Is there any other religion than the religion of Jesus Christ?

A. There is no other religion than the religion of Jesus Christ, because no one but Jesus Christ, who is God and man, could expiate sin, reconcile man to God, and restore the supernatural bond by which they were originally united.

Q. Is the true religion, or the religion of Jesus Christ, very old?

A. The religion of Jesus Christ is as old as the world.

Q. Give your proof of this.

A. The Christian religion is as old as the world, since it can be traced up to the day on which the Son of God offered himself to his Father for man's redemption; and it has always had for the object of its faith, the same Mediator, and of its hope, the same reward.

Q. Has religion, at all times, been developed as it is at the present day?

A. No; religion has not, at all times, been developed as it is at the present day. But it has not ceased to be the same; as a man, in passing through the different periods of his existence, ceases not to be the same man.

Q. What difference is there between the faithful who lived before the Messiah, and those who followed him?

A. The difference is this: those who lived before Christ, believed in his future coming; those who lived after, believe that he has come. Our faith, our hope, and our religion, is the same as that of the patriarchs and prophets.

Q. Why did God make mankind wait so long for the Messiah?

A. God made mankind wait so long for the Messiah, firstly, to the end that man might, by long experience,

become acquainted with his misery, the necessity of a Redeemer, and, also, that he might ardently wish for his coming; secondly and lastly, that he might make no mistake in reference to Jesus Christ as the Messiah, since in him he would clearly see all the figures, all the promises, and all the prophecies, fulfilled and verified.

Q. What has been the object of the designs of God in reference to man, since his fall by original sin?

A. The object of the designs of God in reference to man, since his fall by original sin, has been the salvation of man. Before the coming of the Messiah, all his designs have had for their end *preparation for the redemption;* since the coming of the Messiah, their object has been to uphold, and to *impart,* redemption to all men.

Q. What fruit ought you to gather from this truth?

A. The fruit that we ought to gather from this truth is, to love God, as he has loved us, constantly and entirely.

Q. Why did God make known, only by degrees, the mystery of redemption?

A. God made known, only by degrees, the mystery of redemption, to accommodate himself to the weakness of man. A multiplicity of miracles was necessary to prepare him for that which was of all by far the greatest.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often use ejaculatory prayers.

LESSON XXI.

The Messiah promised and prefigured. First Promise. Adam and Abel the First and Second Figures of the Messiah.

Q. How did God make known the Redeemer to the first of mankind?

A. God made known the Redeemer to the first of

mankind, firstly, by promises; secondly, by figures; and thirdly, by prophecies.

Q. What do you mean by the figures of the Messiah?

A. By the figures of the Messiah, I mean certain acts, certain events, and certain persons, representing the character and actions of the Messiah, before his coming.

Q. Whence do we learn that the patriarchs, the sacrifices, and the whole Jewish people, were figures of the Redeemer?

A. We learn that the patriarchs, the sacrifices, and the whole Jewish people, were figures of the Redeemer, firstly, from the authority of our Lord himself, the Apostles, and the Evangelists; Saint Paul, in particular, says that Jesus Christ is the end of the law of Moses, and that all which happened to the Jews was a figure of what would be accomplished among Christians.

Q. Whence, besides, do we know it?

A. We know it, secondly, from the authority of the Fathers of the Church: St. Augustin says, that the whole Jewish people were a distinguished figure of the Messiah; thirdly, from the conformity of the figures with the person of our Lord: Do we not, on seeing many portraits of a king by different painters, admit that it cannot be by mere chance that there is a resemblance?

Q. Did the patriarchs and the ancient Jews in general know the meaning of the promises, of the figures, and of the prophecies respecting the Redeemer?

A. The patriarchs and the ancient Jews knew, in general, the meaning of the promises, of the figures, and of the prophecies respecting the Redeemer. The more instructed had a clear knowledge, others understood all that was necessary for their salvation.

Q. What was the first promise of the Messiah?

A. The first promise of the Messiah was that which

God made to our first parents in the terrestrial paradise, when he said to the serpent that the woman should crush its head.

Q. What was the first figure of the Messiah?

A. The first figure of the Messiah was Adam. Adam is the father of all men according to the flesh; our Lord is the father of all men according to the spirit. Adam slept, and from one of his ribs God formed for him a companion, with whom he was to be always united, and who would present to him a numerous progeny. Our Lord died upon the cross; from his pierced side God drew the Church, with whom our Lord will remain for ever, and who will present to him innumerable children.

Q. Continue the explanation of the same figure.

A. Adam, having become a sinner, is banished from paradise, and is condemned to labour, to sufferings, and to death; our Saviour, loaded with the sins of the world, comes down from heaven, and condemns himself to labour, to sufferings, and to death. He saves all mankind, by his obedience, all of whom had been lost by the disobedience of Adam.

Q. What was the second figure of the Messiah?

A. The second figure of the Messiah was Abel—Abel offered a sacrifice which was agreeable to God; our Lord offered a sacrifice, infinitely more agreeable to his Father. The innocent Abel is led into the fields, and put to death by his brother Cain. Our Lord, who was innocence itself, is led out of Jerusalem, and put to death by the Jews, who were his brethren. The blood of Abel cries to heaven for vengeance against Cain: the blood of our Lord cries out for mercy for us. Cain, the murderer of Abel, is condemned to wander upon the earth: the Jews, the murderers of our Lord, are condemned to wander over the earth; without priests, without kings, and without sacrifices.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testi-

mony of this love, I will salute those who persecute me, and I will pray for them.

LESSON XXII.

The Messiah promised and prefigured. Noah, the Third Figure of the Messiah.

Q. What was that son called whom God gave to our first parents in place of Abel?

A. The son whom God gave to our first parents in place of Abel was called Seth. It was he who preserved upon the earth the worship of the true God.

Q. What were the descendants of Seth called?

A. The descendants of Seth were called the children of God, because they lived according to the spirit of religion: the descendants of Cain were, on the contrary, called the children of men, because they followed the corrupt inclinations of their hearts.

Q. Did God send any one to call the children of men to repentance?

A. To call the children of men to repentance, God sent Enoch, who ceased not to exhort them to be converted. God finally took him up into heaven without dying; whence he will return before the end of the world to exhort sinners to reform their lives.

Q. Did the children of God always remain faithful to the Lord?

A. The children of God did not always remain faithful to the Lord; they intermarried with the daughters of the children of men, who corrupted them, and the earth was speedily defiled with crimes.

Q. How did God punish their crimes?

A. God punished their crimes by the deluge. The earth and its highest mountains were covered with water during the space of one hundred and forty days.

Q. Did all men perish by this deluge?

A. Noah and his family, in all eight persons, to-

gether with animals of each kind, were saved in the ark, in order to repeople the earth.

Q. What was the ark?

A. The ark was a large vessel, which Noah constructed by order of God, and into which he entered at the commencement of the deluge. He spent one hundred years in building it, as it was the will of God that sinners should have time for repentance.

Q. What did Noah on coming out of the ark?

A. Noah, on coming out of the ark, testified his gratitude to God by offering sacrifice to him; and God, on his part, promised Noah that he would never more destroy the world by a deluge.

Q. Is Noah a figure of our Lord?

A. Noah is the third figure of our Lord: Noah signifies comforter. Jesus means Saviour. Noah alone found favour in the sight of God. Our Lord alone found favour in the sight of his Father. Noah built an ark, which saved him and his family from the universal deluge. Our Lord founded his Church, to save from eternal death all those who enter it. The higher the waters rose, so much higher did the ark ascend towards heaven. The more tribulations the Church has to endure, the more she raises herself towards God. Noah was chosen to be the father of a new world. Our Lord was chosen to people the earth with the just, and heaven with saints.

I am resoved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every month renew my baptismal vows.

LESSON XXIII.

Second Promise: and Fourth Figure of the Messiah, Melchisedech.
Before Christ 2247–1921.

Q. What happened after the deluge?

A. After the deluge, the period allotted to the life

of man sensibly diminished. The long duration of the waters upon the earth had deteriorated the virtue of its plants, corrupted the air, and deprived nature itself of its primitive vigour.

Q. Name the children of Noah.

A. The children of Noah were Sem, Cham, and Japheth; from them the nations of the earth are descended.

Q. Were all the three blessed by their father?

A. Cham having been wanting in respect towards Noah, the holy patriarch cursed him in the person of Chanaan, and this curse was effective.

Q. What did the descendants of Noah do before they separated?

A. Before separating, the descendants of Noah resolved to build a city and a tower, the summit of which was to reach the heavens; their object was to immortalize their name, and to shelter themselves from any future deluge. This was a vicious object, and God did not bless it.

Q. How did God prevent its execution?

A. God prevented its execution by confounding the tongues of men. Not being able to understand each other, they were obliged to abandon the work. It is for this reason that the tower is called Babel, which signifies confusion.

Q. What became of these men after the confusion of tongues?

A. They formed themselves into large families, and separating, by degrees they peopled the earth. They carried with them the knowledge of the principal truths of religion, and the remembrance of the great events which happened before the deluge; hence we find vestiges of these traditions among all the nations of the earth.

Q. Did the people for a long while preserve the true religion?

A. The people did not preserve the true religion for any length of time. Blinded by their passions,

they forgot the true God; and in his place they adored creatures, and thus idolatry commenced.

Q. What measures did the Lord take, in order to preserve upon the earth the true religion, and especially the remembrance of the grand promise of the Redeemer?

A. In order to preserve the true religion, and especially the remembrance of the grand promise of the Redeemer, God chose for himself a particular people, to whom he confided the deposit: this was the Jewish people. The father of this chosen people was Abraham, a descendant of Sem, and son of Thare.

Q. What did God promise him?

A. God promised to Abraham that all nations should be blessed in one of his descendants; that is to say, from his posterity the Messiah should be born. Thus this second promise excluded all the rest of mankind; and hence we learn that the Redeemer was to be of the race of Abraham.

Q. What was the fourth figure of the Messiah?

A. The fourth figure of the Messiah was Melchisedech. The word or name Melchisedech signifies king of justice. Our Lord is justice itself. Melchisedech was a priest of the Most High. Our Lord is priest by way of excellence. Melchisedech blessed Abraham. Our Lord blessed the Church represented by Abraham. Melchisedech offered in sacrifice bread and wine. Our Lord offered himself in sacrifice under the appearances of bread and wine.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will in every thing respect my father and mother.

LESSON XXIV.

The Messiah promised and prefigured. Isaac, Fifth Figure of the Messiah.

Before Jesus Christ, 1871–1836.

Q. What promise did God make to Abraham after having delivered Lot his nephew?

A. After having delivered Lot, God promised a son to Abraham.

Q. What was the sign of the covenant which God made with Abraham?

A. The sign of the covenant which God made with Abraham was the ceremony of circumcision.

Q. Under what circumstance did God renew the promise of a son to Abraham?

A. God renewed to the holy patriarch the promise of a son, after he had given hospitality to three angels, under the disguise of three travellers.

Q. What does the intercourse of Abraham with the Lord, under the disguise of these three angels, teach us?

A. This intercourse of Abraham with the Lord teaches us, firstly, with what holy familiarity God permits us to speak to him in prayer; secondly, that the merits and prayers of the just are serviceable to the guilty. In consideration of ten just men, God would have pardoned five cities.

Q. Was any one saved from the conflagration of Sodom?

A. Lot, his wife, and his two daughters, were the only persons who escaped the conflagration of Sodom. But the wife of Lot, in punishment of her curiosity, was changed into a pillar of salt, which was still in existence at the time of the Apostles.

Q. What command did God give to Abraham?

A. Several years after the burning of Sodom, God commanded Abraham to immolate Isaac.

Q. Did Abraham obey God's command?

A. Abraham obeyed God's command, with promptitude and without murmur. He himself conducted his son to a mountain, which God had pointed out to him; placed Isaac upon the pile of wood prepared for sacrifice, and was on the point of slaughtering this dear victim, when God, pleased with his obedience, commanded him to desist.

Q. What does the sacrifice of Isaac represent?

A. The sacrifice of Isaac represents that of our Lord. Isaac is the beloved son of his father: our Lord is the sole object of his Father's affection. The innocent Isaac is condemned to die: our Lord, who was innocence itself, is also condemned to die. The father of Isaac immolates his son; and God the Father, by the hands of the Jews, immolates our Lord.

Q. Give a continuation of the same figure.

A. Isaac carries the wood on which he was to be consumed: our Lord carries the wood of the cross upon which he was to die. Isaac suffered himself to be bound upon the sacrificial pile, without a murmur: our Lord, like a tender lamb, permitted himself to be elevated upon the cross. It was upon Calvary that Isaac was offered in sacrifice: it was there, also, that our Lord offered his sacrifice. Isaac is blessed by God as a recompense for his obedience: our Saviour, as a recompense for his obedience, is blessed by God, and receives for his inheritance all the nations of the earth.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will entirely abandon myself to the will of Providence.

LESSON XXV.

The Messiah promised and prefigured. Third and Fourth Promises. Sixth Figure of the Messiah, Jacob.

Before Jesus Christ, 1739.

Q. How did Abraham die?

A. Abraham, full of days and of merit, died a holy death, aged one hundred and seventy-five years. He was interred by his two sons, Isaac and Ismael.

Q. To which of the children of Abraham was the third promise of the Messiah made?

A. The third promise of the Messiah was made to Isaac. The Lord said to him, "*I will be with thee, and will bless thee . . . . . and will multiply thy seed like the stars of heaven . . . . . and in thy seed shall all the nations of the earth be blessed.*"[r] He, moreover, makes this addition to the other promises, that in the race of Isaac we must look for the Messiah.

Q. How many children had Isaac?

A. Isaac had two children, Esau and Jacob. God, who is the master of his gifts, chose Jacob to be the forefather of the Messiah, although he was the younger son.

Q. Under what circumstances did God make the promise of the Messiah to Jacob?

A. Jacob, in going to Mesopotamia to look for a wife, was overtaken by night, in the midst of the desert. During sleep he had a dream, in which the Lord appeared to him, and said, I am the God of thy fathers, to thee I will give "*the land wherein thou sleepest . . . . . and in thee and thy seed all the tribes of the earth shall be blessed.*"[s]

Q. What remark do you make on this promise?

A. I make this remark on it, that it excludes Esau

[r] Gen. xxvi. 3, 4. [s] Ib. xxviii. 13, 14.

and all his descendants; henceforth, we must look for the Messiah in the posterity of Jacob.

Q. What did Jacob when he arrived in Mesopotamia?

A. Jacob, on arriving in Mesopotamia, asked in marriage his cousin Rachel: but it was not until after fourteen years of servitude that he obtained the consent of his uncle Laban. After this, he, together with his family, returned to his father, to whom he paid the last duties.

Q. Is Jacob a figure of our Lord?

A. Yes, Jacob is the sixth figure of our Lord. Jacob, to obey his father, goes to a distant country in order to procure a wife. Our Lord, to obey his Father, came down from heaven upon earth, to unite himself to his spouse, the Church. Jacob, though very rich, went without attendants, and had nothing but a stone, which he found in the desert, whereon to lay his head. Our Lord, although master of all things, had not even a stone whereon to lay his head.

Q. Continue the same figure.

A. Jacob is obliged to labour for a long time, in order to obtain his spouse. Our Lord is obliged to undergo many sufferings to form his spouse, the Church. Jacob returns with his family to his father. Our Lord ascends to his Father with the saints of the old law, and opens heaven to his Christian children.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say, God is here.

LESSON XXVI.

The Messiah promised and prefigured. Seventh Figure of the Messiah, Joseph.

Before Jesus Christ, 1729–1689.

Q. Did the patriarchs possess great wealth?

A. The patriarchs possessed great wealth; it con-

sisted principally in flocks. They did not build houses, but lived in tents, changing their places of abode, in accordance with the convenience of pasturage,—such was the will of God; his object was to teach us that the life of man upon the earth is nothing more than a journey.

Q. What were the principal virtues of the patriarchs?

A. The principal virtues of the patriarchs were faith, which made them sigh without ceasing for a better country; charity for their neighbour, which made them practise a generous hospitality towards strangers; temperance and sobriety, which secured to them a long life exempt from infirmities.

Q. How many sons had the patriarch Jacob?

A. The patriarch Jacob had twelve sons, who were the fathers of the twelve tribes of Israel; the most celebrated of these sons was Joseph, one of the most distinguished figures of the Messiah.

Q. Explain this figure.

A. Joseph was the best beloved of his father Jacob. Our Lord is the best beloved of God the Father. Joseph was ill-treated, and sold by his brethren to foreign merchants. Our Lord was ill-treated by the Jews, his brethren; he was betrayed by Judas, and delivered up to the Romans, who murdered him.

Q. Continue the same answer.

A. Joseph was condemned for a crime of which he was innocent. Our Lord was also condemned for crimes of which he was likewise innocent. Joseph was thrown into prison with two criminals; to one of whom he announced deliverance, to the other execution. Our Lord was nailed to the cross between two thieves; to one of whom he promised heaven, the other he left to final reprobation.

Q. Finish the comparison of Joseph with the Messiah.

A. Joseph passed from a prison to the throne of Pharaoh. Our Lord passed from the cross to the

throne of God, his Father. Joseph was obeyed by strangers, before receiving the homage of his brothers. Our Lord has been obeyed by the infidel nations before he receives the homage of the Jewish people. Joseph saved his brothers from death, when they came to him. Our Saviour will save the Jews from error, when they shall embrace Christianity.[t]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will banish from my heart all sentiments of jealousy.

LESSON XXVII.

Fifth Promise. Eighth Figure of the Messiah, The Paschal Lamb.
Before Jesus Christ, 1491.

Q. Did Jacob live for a long time in Egypt?

A. Jacob was one hundred and thirty years old when he went into Egypt, and he lived there seventeen years, the object of the respect and affection of his son Joseph.

Q. When on the point of death, what prophecy did Jacob make?

A. Jacob, knowing that he was upon the point of death, called his twelve sons into his presence, and announced to them what would happen to their descendants; when he came to Juda, he spoke thus: "*Juda, thee shall thy brethren praise. The sceptre shall not be taken away from Juda . . . . till he come that is to be sent, and he shall be the expected of nations.*"[u]

Q. What is the meaning of this promise?

A. This promise announced that the sovereign authority would reside in the tribe of Juda until the coming of the Messiah, the expected of nations. It was verified at the coming of our Lord; for Herod, who was an Idumean, at that time reigned in Judea.

[t] See for the above promises and figures, &c. the book of Genesis.

[u] Gen. xlix. 8, 10.

This points out to us, that in the tribe of Juda we are henceforth to look for the Messiah, to the exclusion of the others.

Q. What happened to the children of Jacob after the death of their father?

A. After the death of Jacob, his children rapidly multiplied; Joseph soon followed his father to the tomb; a new king ascended the throne of Egypt, and oppressed the Hebrews.

Q. Whom did God make use of to deliver his people?

A. To deliver his people from the Egyptian bondage, the Lord made use of Moses, and Aaron his brother. They presented themselves before King Pharaoh, whose resistance to their liberation was subdued by Moses, who afflicted Egypt with ten awful calamities, termed the ten plagues of Egypt.

Q. What did the Hebrew people before their departure?

A. Before their departure, the Hebrew people immolated the paschal Lamb, which is the eighth figure of the Messiah. This paschal Lamb was to be spotless. Our Lord is the true paschal Lamb, without spot.

Q. In what dispositions were those to be who ate of the paschal Lamb?

A. Those who ate of the paschal Lamb were to have their loins girt, a staff in the hand, and shoes on the feet, as travellers ready to depart. Those who communicate ought to have their loins girt, the emblem of chastity, a staff in the hand, emblem of strength to resist evil, shoes upon the feet, as travellers, ready to undergo all things to arrive at heaven.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will do all that is necessary to merit the happiness of frequent communion.

LESSON XXVIII.

Ninth Figure of the Messiah, The Manna. Sixth Promise.
Before Jesus Christ, 1491.

Q. What was the first miracle wrought by Almighty God in favour of his people when he drew them out of Egypt?

A. The first miracle wrought by Almighty God in favour of his people when he drew them out of Egypt, was a nebulous column. This column, which was luminous during the night and dark during the day, directed the people in their march, and marked out the place where they were to stop.

Q. Was this miracle of long duration?

A. This miracle lasted about forty years; so long as the Israelites were in the desert.

Q. What was the second miracle wrought by God in favour of his people?

A. The second miracle wrought by God in favour of his people was the passage through the Red Sea. Pharaoh repented of having let the Hebrews go. He pursued them with his army. At the voice of Moses, the waters of the Red Sea divided, and left a free passage for the children of Israel. The Egyptians followed, but at the command of Moses, the waters closed, and the Egyptians perished.

Q. What was the third miracle of the Lord in favour of his people?

A. The third miracle of the Lord in favour of his people was the manna.

Q. What was the manna?

A. The manna was a miraculous food which the Lord rained down each morning around the camp of the Hebrews: "*It appeared . . . . . small, and, as it were, beaten with a pestle like unto the hoar-frost on the ground.*"[x] It was gathered early every morning; it had a delicious taste.

[x] Exod. xvi. 14.

Q. Why all these miracles?

A. All these miracles had for their end, to prove to the Israelites and to infidel nations that the Lord was the only true God, the only master of nature.

Q. Is the manna a figure of the Messiah?

A. The manna is the ninth figure of the Messiah. It was a nourishment which came down from heaven. Our Saviour, in the blessed Eucharist, is the living bread which came down from heaven. The manna was a substitute for all other aliments. The holy Eucharist is the bread, by excellence, which suffices for all the wants of our souls.

Q. Continue the same figure.

A. The manna ceased when the Hebrews entered the land of promise. The blessed Eucharist will cease when we enter heaven; that is to say, we shall then see without a could the God whom we now receive under the sacramental veils.

Q. What is the sixth promise of the Messiah?

A. The Israelites, trembling at the foot of Mount Sinai, conjured Moses to speak to them himself, and not the Lord, the splendour of whose majesty they could not bear. The Lord then said to Moses: "*The prayer of my people does not displease me: I will raise up a prophet like unto thee, that all may be able to hear, and whom all must obey.*" This prophet, full of meekness, is the Messiah. Saint Peter tells the Jews this[7] when he applies to our Lord this promise which God made to Moses.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will endeavour on all occasions to instruct the ignorant.

[7] Acts iii. 22; Deut. xviii. 15.

LESSON XXIX.

The Messiah promised and prefigured. The Tenth and Eleventh Figures of the Messiah, The Sacrifices and the Brazen Serpent.

Before Jesus Christ, 1451.

Q. Where did God give his law to the Israelites?

A. God gave his law to the Israelites from Mount Sinai. This law, which God gave by the ministry of Moses, is called the written law. It was not new, because men had always admitted the truths it contains.

Q. How did God give his law?

A. The ancient law was a law of fear; God gave it in a solemn manner. The whole mountain was enveloped in a thick cloud, whence issued lightning and thunder.

Q. What did Moses after giving the Israelites the law of the Lord?

A. After having given the law of the Lord to the Israelites, Moses confirmed it by sacrifices. The sacrifices which Moses offered up to confirm the law of the Lord, and all the other sacrifices of the old law, were figures of our Lord's sacrifice.

Q. Show the truth of this.

A. After having published the law, Moses sprinkled the blood of the victims upon the people. Our Lord, after having preached the Gospel, gave his adorable blood to the Apostles. Moses, in sprinkling the blood of victims upon the people, pronounced these words: "This is the blood of the covenant, which the Lord hath made with you." Our Saviour, in giving his blood to his Apostles, pronounced these same words: "This is the blood of the new covenant, which the Lord hath given to man."

Q. Continue the reply.

A. The sacrifices of the old law were bloody, and unbloody. The sacrifice of our Lord was offered in a

bloody manner upon Mount Calvary, and it is offered in an unbloody manner upon our altars. The sacrifices of the ancient law were offered up for four ends,—to *adore*, to *thank*, to *implore*, and to *expiate*. The sacrifice of our Lord is offered for the same four ends. Thus, the sacrifices of the old law are really and truly the tenth figure of our Lord.

Q. What is the eleventh?

A. The eleventh figure of our Lord is the brazen serpent. The guilty Hebrews are stung by serpents, whose bite was deadly. The human race, in the person of Adam, has been subjected to death, by the sting of the infernal serpent. The Lord commanded a brazen serpent to be erected on an elevated place. Our Lord becomes man, and ascends the cross.

Q. Conclude the comparison made between the brazen serpent and our Lord.

A. Those who looked upon the brazen serpent were healed from the bite of the fiery serpents. Those who look up to our Saviour, with faith and love, are cured of the wounds inflicted by the infernal serpent. Nothing but the sight of the brazen serpent could cure the wounds inflicted by the fiery serpents. Nothing but faith, and the love of our Lord, can heal the wounds inflicted on our souls by the infernal serpent.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will always wear a crucifix.

LESSON XXX.

The Messiah promised and prefigured. Twelfth Figure of the Messiah, Moses.

Before Jesus Christ, 1451.

Q. Why did not Moses and Aaron enter into the land of promise?

A. Because they had slightly mistrusted the goodness of God.

Q. What did Moses before his death?

A. Before his death, Moses assembled the children of Israel, and made them renew the covenant with the Lord. He promised them, on the part of God, if they remained faithful to his law, that they would be loaded with blessings; on the other hand, he threatened them with the greatest calamities, if they became unfaithful.

Q. Where did Moses die?

A. After having thus taken leave of the Israelites, Moses ascended the mountain of Nebo, and the Lord said to him, "Thou mayst cast thine eyes upon the land of promise, but thou shalt not enter it." At these words, the holy legislator, aged one hundred and twenty years, gave up his soul to God.

Q. Is Moses a figure of the Messiah?

A. Moses is the twelfth figure of the Messiah. At the birth of Moses, a cruel king ordered the children of the Hebrew people to be put to death. When our Lord was born, a cruel king ordered the infant children of Bethlehem, and the surrounding neighbourhood, to be put to death. Moses escaped the anger of Pharaoh. Our Lord escaped the fury of Herod. Moses is sent by God, to deliver his people from the servitude of Egypt. Our Lord is sent by God, to deliver all men from the servitude of sin.

Q. Continue the figure.

A. Moses worked great miracles, to prove that he was sent by God. Our Lord worked many miracles, to show that he was the Son of God. Moses nourished his people with bread, which fell from heaven. Our Lord nourishes us with the living bread, which descended from heaven. Moses gave a law to his people: our Lord also gave a law to his people.

Q. Finish the figure.

A. Moses had not the consolation to introduce his people into the land of promise. Our Lord, greater than Moses, has opened to all men the true land of promise—that is to say, heaven, taking with him all

the just of the ancient law, having prepared a place for those of the new law.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will, every day, practise some act of mortification to expiate my sins.[2]

LESSON XXXI.

The Messiah promised and prefigured. Thirteenth Figure of the Messiah, Josue.

Before Jesus Christ, 1450–1426.

Q. Who was the successor of Moses?

A. The successor of Moses was Josue, who introduced the children of Israel into the land of promise.

Q. What are the different names given to the land of promise?

A. The land of promise has borne different names: firstly, the country of Chanaan, because it was inhabited by Chanaan, the grandson of Noah; secondly, the Land of Promise, because God promised it to Abraham, to Isaac, to Jacob, and their posterity; thirdly, Judea, because those who re-established themselves therein, after the captivity of Babylon, were for the most part of the tribe of Judah; fourthly, Palestine, because the Palestines, or Philistines, inhabited one of its provinces; fifthly, the Holy Land, because the miracles of our Lord were therein worked, for our salvation.

Q. Which was the first city taken by the Hebrews?

A. The first city taken by the Hebrews, after the passage of the Jordan, was Jericho. At the sound of the trumpets, and the shout of the army of Israel, its walls fell down, and all were put to the sword, except Rahab and her family.

Q. What did Josue after taking Jericho?

[2] For the four last chapters, see the books of Exodus, Leviticus, Numbers, and Deuteronomy.

A. After taking Jericho, Josue renewed the covenant with the Lord.

Q. What occurred on a certain occasion, when Josue was combating with the enemies of the Lord?

A. Josue perceiving that the day was nearly spent, ere he had entirely defeated his enemies, addressed the Almighty, and looking up to the heavens, he commanded the sun to stand still. The sun stood still; for nothing is impossible to God. It costs him no more to stop its course than to set it in motion.

Q. Is Josue a figure of the Messiah?

A. Yes, Josue is the thirteenth figure of the Messiah. The name Josue signifies saviour, Jesus also signifies saviour. Josue succeeded Moses, who had failed to conduct the Hebrews into the land of promise. Our Saviour also succeeded Moses, whose law could not introduce men into heaven. It was Josue who introduced the Israelites into the land of promise, and it was our Saviour who opened the gates of heaven for man.

Q. Continue the same figure.

A. After ten years of combats and of victories, Josue saw his people reign over the land of promise. After three hundred years of combats and of victories, our Saviour saw his Church reign over the world. As long as the Hebrews were faithful to the advice of Josue, they were happy: so long as Christians are faithful to the lessons of our Lord, they also are happy.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never do anything through a mere human motive.[a]

[a] For xxxi. see the book of Josue.

LESSON XXXII.

The Messiah promised and prefigured. Fourteenth Figure of the Messiah, Gedeon.

Before Jesus Christ, 1405.

Q. By whom were the Hebrews governed after the death of Josue?

A. After the death of Josue, the Hebrews were governed by judges. The judges were chosen by God; they led the people to battle, and dispensed justice. One only reigned at a time.

Q. Did the Hebrews long remain faithful to the Lord?

A. The Hebrews soon forgot the promises they had so frequently renewed. They even forgot the Lord himself, and gave themselves up to idolatry.

Q. How did God punish this crime?

A. God punished this crime, and all other enormities which were its result, by raising up infidel nations against the Israelites; amongst others the Madianites, who ravaged the country.

Q. By whom were the Hebrews delivered from the Madianites?

A. The Hebrews were delivered from the Madianites by Gedeon.

Q. What miracles did God perform for Gedeon?

A. Gedeon having assembled his army, asked of the Lord two miracles, by which he might ascertain his mission: the first was that a fleece of wool, exposed to the open air during the night, should be soaked with dew, while the grass around it remained dry; the second was the reverse of the first, he begged that the fleece might remain dry, but the ground wet with dew. These two miracles were accomplished.

Q. What did the Lord afterwards say to Gedeon?

A. The Lord afterwards said to Gedeon,—"Thy army is too numerous." He had only thirty-two thousand

men, and the enemy consisted of a hundred and thirty thousand. "I will," added the Lord, "that Israel should know that it is by me alone that they are delivered;" and he so arranged that Gedeon should keep with him no more than three hundred men.

Q. How did Gedeon gain the victory?

A. When night was come, Gedeon and his three hundred soldiers, armed only with trumpets and torches, hid in earthen pitchers, advanced in silence into the presence of the enemy; they then sounded their trumpets, broke their pitchers, and raised their torches. The enemy, seized with fear, took flight, and in the midst of their confusion unconsciously slew each other.

Q. Is Gedeon a figure of the Messiah?

A. Gedeon is the fourteenth figure of the Messiah. Gedeon was, in the language of Scripture, the least in his father's house: our Saviour chose to appear as the least of men. Gedeon, notwithstanding his lowliness, was chosen to deliver his people from the tyranny of the Madianites: our Saviour, notwithstanding his apparent lowliness, was chosen to deliver the world from the tyranny of the devil.

Q. Continue the same figure.

A. Two great miracles proved that God had chosen Gedeon; still greater miracles proved our Lord to be the Redeemer of men. Gedeon, with no more than three hundred men, marched against a multitude of enemies. Our Lord, with twelve fishermen, advances to the conquest of the universe.

Q. Complete the comparison of Gedeon and our Lord.

A. The soldiers of Gedeon had no arms. The Apostles of our Lord were also without arms. The soldiers of Gedeon carried with them trumpets and lighted torches. The Apostles of our Lord carried nothing with them but preaching and the light of charity. Gedeon and his soldiers conquered the

Madianites. Our Lord and his apostles conquered the whole world.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day deprive myself of something to expiate my sins.

LESSON XXXIII.

The Messiah promised and prefigured. Fifteenth Figure of the Messiah, Samson.

Before Jesus Christ, 1245–1117.

Q. After the death of Gedeon, did the Israelites remain long faithful to the Lord?

A. After the death of Gedeon, the Israelites soon fell into idolatry; but their infidelity quickly drew down upon them numberless calamities. They were oppressed by the Philistines. The Philistines were an idolatrous people, who inhabited a province of the promised land.

Q. By whom were they delivered from the servitude of the Philistines?

A. They were delivered from the servitude of the Philistines by Samson, whose birth was miraculous, and whose strength was extraordinary. He spent the first twenty years of his life with his parents, and took a Philistine woman for his wife.

Q. What was his first exploit?

A. His first exploit was to slay a young lion, which came to devour him.

Q. What were the other exploits of Samson?

A. The other exploits of Samson are not all known. We only know that he punished the Philistines by setting fire to their corn and to their vineyards, by sending into them three hundred foxes tied together by their tails, to each couple of which a lighted firebrand was attached; after this, he carried

away upon his shoulders the gates of Gaza, in which city he had been imprisoned.

Q. What was the end of Samson?

A. Samson was betrayed by a woman named Dalilah, who cut off his hair, on the possession of which his strength depended, and in that state delivered him up to the Philistines. They put out his eyes, and placed him in prison, where he was made to turn a mill. But upon one of their festivals, Samson caused to fall upon the Philistines the temple wherein they were assembled. In doing this, he killed three thousand Philistines, and perished with them.

Q. Is Samson a figure of the Messiah?

A. Samson is the fifteenth figure of the Messiah. Samson was born in a miraculous manner; our Saviour also was born in a miraculous manner. Samson took a spouse from among the Philistines. Our Saviour chose the Church, which is his spouse, from among the Gentiles. Samson killed a lion which came to devour him. Our Lord cast down the pagan world, which, like a lion, during three hundred years, attempted to devour the rising Church.

Q. Continue the same figure.

A. Samson is shut up by his enemies in the town of Gaza. Our Lord is shut up by his enemies in the tomb. Samson awoke in the middle of the night, tore away the gates and bolts, and in spite of the guards, got out of the town where he had been imprisoned. Our Lord, after having descended into limbo, where he broke asunder the gates of death and hell, rose full of life from the tomb, notwithstanding he was guarded by soldiers.

Q. What are the other traits of resemblance between Samson and our Saviour?

A. Samson is delivered to his enemies; so also was our Saviour. Samson, in dying, slew more of the Philistines than he had killed during the whole of his life. Our Saviour, in dying, did what was more pre-

judicial to the devil, and drew to himself more disciples than he had done during his life.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will fly with care from all occasions of sin.

LESSON XXXIV.

The Messiah promised and prefigured. Seventh Promise of the Messiah.

Before Jesus Christ, 1116–1048.

Q. Who was the judge over Israel after Samson?

A. The judge over Israel after Samson was the high-priest Heli. He was a man of irreproachable morals; but his weakness in reference to the correction of his children drew upon him and his family, and the whole nation, very grievous chastisements.

Q. Who succeeded the high-priest Heli?

A. Samuel succeeded the high-priest Heli. This great man re-established religion and abolished idolatry. He was the last of the judges of Israel.[b] After the judges, the Israelites were governed by kings, of whom the first was Saul. He disobeyed God, who chose in his place a king according to his own heart.

Q. Who was this king according to God's own heart?

A. The king according to God's own heart was David; he was of the tribe of Juda, and of the town of Bethlehem; he was the son of Jesse, and was employed in tending his father's sheep when he was sent for to be made king. Samuel consecrated him secretly by the command of God.

Q. What was David's first exploit?

A. The first exploit of David was his victory over Goliah. Goliah was a Philistine, of gigantic size and prodigious strength. He insulted the Israelites, and

[b] For xxxii, xxxiii, xxxiv, see Judges.

each day challenged them to combat. David, full of confidence in the Lord, accepted the challenge, and with the blow of a stone, cast from his sling, he overthrew him, stood over him, and cut off his head.

Q. What impression did this victory make on the heart of Saul?

A. This victory excited the jealousy of Saul, who frequently attempted the life of David, but the Lord preserved him. Saul perished in battle, and David was acknowledged king by all the people.

Q. What were the other exploits of David?

A. David, when acknowledged as king, defeated the enemies of his people, and took the citadel of Sion. This citadel was a sort of fortified town, built upon a hill, at the foot of which, Jerusalem was situated. David took up his abode in Sion, and hence it was called the city of David.

Q. What promise did God make to David?

A. Whilst David was thinking of building a temple, wherein to place the holy ark, the Lord promised him that the Messiah should be born of his race, saying, "*I will raise up thy seed after thee . . . . . I will establish his throne for ever . . . . . I will be to him a father, and he shall be to me a son.*"[c]

Q. What remark do you make upon these words?

A. I remark upon these words, that they could relate to no one but our Lord Jesus Christ, because He alone is conjointly the Son of God and the son of David; he only has an eternal throne: these two characters were not united in the person of Solomon, the son and successor of David.

Q. What does this seventh promise teach us?

A. This seventh promise teaches us, that the Redeemer will be of the family of David; that he will be both the son of God and of David;—that is to say, both God and man.

I am resolved to love God above all things, and

[c] 2 Kings, vii. *passim.*

my neighbour as myself, for the love of God; and in testimony of this love, I will fall upon my knees whenever I pass the Blessed Sacrament.

LESSON XXXV.

The Messiah promised and prefigured. Sixteenth Figure of the Messiah, David.

Before Jesus Christ, 1022–1015.

Q. Did David remain long, faithful to the Lord?

A. David did not remain long, faithful to the Lord; he fell into two grievous crimes.

Q. Did David remain a long time at enmity with God?

A. David remained at enmity with God for about a year: so profound is the darkness which sin sheds around the most holy souls; nevertheless, the Lord had pity on him; he sent to him the prophet Nathan, who opened his eyes to the unhappy state into which he had fallen. David acknowledged his fault, and bewailed it for the remainder of his life.

Q. Did the Lord pardon David?

A. The Lord pardoned David, but sent him many afflictions, in order to satisfy divine justice. Absalom his son revolted against him. David was obliged to betake himself to flight, and shedding tears, to leave Jerusalem on foot. Absalom was slain in battle. David bitterly bewailed his death, and re-entered Jerusalem. David lived many years after this, and died full of days and of merit.

Q. Is David a figure of the Messiah?

A. Yes; David is the sixteenth figure of the Messiah. David was born in Bethlehem: our Saviour was born in Bethlehem. David, armed only with a staff and a sling, slew the giant Goliah: our Lord, armed only with his cross, overthrew the devil.

Q. Continue the same figure.

A. David sinned, and to expiate his sin he was

obliged to go out of Jerusalem. Our Lord is himself innocent; but, to expiate the sins of the world, he is conducted out of Jerusalem. David passed the torrent of Cedron weeping. Our Lord, overwhelmed with sorrow, passed the same torrent of Cedron. David, barefoot, ascended the Mountain of Olives. Our Lord also ascended the Mountain of Olives.

Q. Finish this comparison.

A. David is accompanied with a few faithful followers. Our Lord is followed by his mother, Saint John, and a few pious souls. David in his affliction is insulted by Simei, whom he protects from the vengeance of his followers. Our Lord, upon the cross, is insulted by the Jews, and prays for their forgiveness. David returns triumphant, and receives the homage of his subjects. Our Lord rose triumphant from the tomb, and received the homage of the universe.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never remain idle.

LESSON XXXVI.

Seventeenth Figure of the Messiah, Solomon.
Before Jesus Christ, 1015–982.

Q. Who was the successor of David?

A. The successor of David was Solomon. Solomon, the son of David, was very young when he ascended the throne. The only favour he asked of God was the gift of wisdom. God granted his request. This prince became great, and espoused a foreign princess.

Q. What was the great work of Solomon?

A. The great work of Solomon was the building of the temple of Jerusalem.

Q. How long a time was taken up in building the temple?

A. The building of the temple took up seven years,

although there were more than a hundred thousand workmen, who laboured at it without ceasing.

Q. Describe this temple.

A. This temple was one of the wonders of the world. Gold, silver, cedar, and the most precious stones were used in its construction. It had four principal courts.

Q. What was the first?

A. The first was the court of Israel. This was a vast square, surrounded with buildings and galleries, which all the Israelites were allowed to enter.

Q. What was the second?

A. The second was the interior court. This was a square, not so large as the first; but, like the first, surrounded with buildings and galleries, in the midst of which was the altar of holocausts. None but priests could enter this.

Q. What was the third?

A. The third was called the sanctuary, or the Holy of Holies. In this stood the altar of incense, and the ten golden candlesticks with many branches, to which were suspended lamps lit up night and day; there were moreover golden tables for the loaves of proposition.

Q. What was the fourth?

A. The fourth was the Holy of Holies. In this, the most secluded portion of the temple, was the ark of the covenant. None but the high priest could enter this, and he only once in the year.

Q. Was the temple of Solomon acceptable to the Lord?

A. The temple of Solomon was acceptable to the Lord. At the moment of its dedication, fire came down from heaven and consumed the holocaust, and a majestic cloud filled every part of the edifice.

Q. Did Solomon persevere in virtue to the end of his life?

A. Solomon did not persevere in virtue to the end of his life. He delivered himself up to his passions,

and became an idolater. So terrible an example ought to put us on our guard against our own weakness.

Q. Is Solomon a figure of the Messiah?

A. Solomon is the seventeenth figure of the Messiah, but of the triumphant and glorious Messiah. Solomon, enjoying the fruits of the victories and the labours of David his father, ascended the throne, and reigned in peace over his vanquished enemies. Our Lord, enjoying his own labours and victories, ascends the highest heavens, and, seated on the throne of his Father, reigns in peace over his vanquished enemies. Solomon takes for his spouse a foreign princess. Our Lord chose the Church, his spouse, from among the Gentiles, strangers to the Jewish people, and to the true religion.

Q. Continue the same figure.

A. Solomon builds a magnificent temple to the true God. Our Lord changes the world, which was a vast temple of idols, into a temple of the true God. At the report of the wisdom of Solomon, the queen of Saba leaves her kingdom to visit and admire what had been effected by it. At the name of our Lord, kings, queens, and idolatrous nations have abandoned the worship of idols, and have admired the wisdom of the Christian law. The queen of Saba offered rich presents to Solomon. Idolatrous nations have offered their hearts and their riches as a present to our Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will contribute all that is in my power towards ornamenting churches.

LESSON XXXVII.

The Messiah promised and prefigured. Eighteenth Figure of the Messiah, Jonas.

Before Jesus Christ, 975–825.

Q. What happened after the death of Solomon?

A. After the death of Solomon, his kingdom was

divided. There remained only two tribes for his son Roboam, those of Juda and Benjamin; the other ten tribes chose Jeroboam for their king. They were called the kingdom of Israel. The other two tribes remained faithful, and were called the kingdom of Juda.

Q. What was the capital of the kingdom of Israel?

A. The capital of the kingdom of Israel was Samaria.

Q. What was the capital of the kingdom of Juda?

A. The capital of the kingdom of Juda was Jerusalem.[d]

Q. Did God abandon the ten tribes?

A. God did not abandon the ten tribes. On the contrary, he sent them a great number of prophets to wean them from idolatry, into which Jeroboam had caused them to fall; but they were not converted. One of these prophets was Jonas.

Q. What command did God give to Jonas?

A. God commanded Jonas to go and announce to the city of Ninive, that the iniquities of its inhabitants were at their height, and that he was going to punish them.

Q. Did Jonas obey the command of God?

A. Jonas did not immediately obey the command of God. Knowing the mercy of the Lord, he foresaw that if the Ninivites were converted they would be pardoned, and that his threats would not be accomplished. He therefore embarked on board a ship that was bound for Tharsis.

Q. What happened when Jonas was in the vessel?

A. Jonas was no sooner in the vessel than a violent storm arose. The crew suspected that there was some one on board the vessel who, by his sins, had provoked the divine anger. They cast lots to discover the culprit. The lot fell upon Jonas.

Q. What did they do with Jonas?

A. They threw him into the sea; but the Lord sent a huge fish, which swallowed him. In this fish

[d] Kings, 2nd, 3rd, and 4th books, for xxxiv. xxxv. xxxvi. xxxvii. For Jonas, see 4 Kings xiv. 25, and his prophecy.

Jonas miraculously lived three days and three nights, after which the fish vomitted him forth upon the shore. The prophet, after this, went immediately to Ninive; and going through the city, he declared with a loud voice, that in forty days Ninive should be destroyed.

Q. What did the Ninivites?

A. At the voice of Jonas the Ninivites were converted, and the Lord revoked the sentence which he had pronounced against them. Jonas complained, and said to the Lord, that this was what he had foreseen.

Q. How did the Lord pacify Jonas?

A. Jonas having retired some distance from the town, the Lord during the night caused an ivy-tree to grow up over him, the foliage of which might have protected the prophet against the rays of the sun. On the following day, the Lord caused the ivy to perish, and Jonas, exposed to the heat of the sun, began to murmur. Then the Lord said to him, "Thou art afflicted for the loss of the ivy, which cost thee nothing, and thou wouldst have me destroy Ninive, a great city, which has become penitent, and in which there are, moreover, a multitude of innocent children."

Q. Is Jonas a figure of the Messiah?

A. Jonas is the eighteenth figure of the Messiah. Jonas, who is not listened to by his brethren the Israelites, is sent to preach penance to the Ninivites, who are idolaters. Our Lord, who is sent to preach the gospel to his brethren the Jews, is not listened to: he then sends the Apostles to preach to the Gentiles. Jonas, guilty of disobedience, is the cause of a violent tempest, and is thrown into the sea. Our Lord, innocent, but loaded with the sins of the whole world, excites against himself the anger of God, and is put to death.

Q. Continue the same answer.

A. Jonas remained three days and three nights in the belly of the whale. Our Lord remained three days and three nights in the tomb. Jonas, after his

deliverance, converted the Ninivites. Our Lord, after his resurrection, converted the infidel nations.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never despair, whatever may be my faults.

LESSON XXXVIII.

The Messiah foretold. The Prophecies of David.

Q. What do you mean by a prophet?

A. A prophet is a man who foretells what is to come, by the inspiration of God. Since God knows all things, he can reveal to whom he pleases the knowledge of things to come, as he can give to whom he choses the power of working miracles.

Q. How many kinds of prophets are there?

A. There are two kinds of prophets: those who have not written their prophecies, such as were Elias and Eliseus, and those who have written their prophecies. Among these last, there are some whom we call the greater prophets, because we have extant a greater proportion of their writings, such as David, Isaiah, Jeremiah, Ezechiel, and Daniel: there are others whom we call the minor prophets, because we have extant a smaller portion of their writings.

Q. How did the prophets live?

A. The prophets led a life of poverty and mortification: they lived in communities, as do our religious, occupied in study, prayer, and labour.

Q. Show that the prophecies are an undoubted proof of the religion in favour of which they were made.

A. God alone can give the power of prophesying; now God being truth itself, cannot give the power of prophesying in such a way as to authorize that which is false: consequently, the religion in favour of which God inspired the prophecies is true religion.

Q. Are the prophecies which announce the Messiah authentic?

A. The prophecies which announce the Messiah, and which were accomplished in our Lord Jesus Christ, are authentic, because they have been handed down by the Jews, the mortal enemies of Christianity.

Q. What remark do you make upon these prophecies?

A. I remark upon these prophecies that they generally refer to two events: the one to be speedily accomplished, the other to be more tardily fulfilled.

Q. Why do the prophets thus announce two events?

A. The prophets announce two events, in order that the first being accomplished, there could be no doubt of the accomplishment of the second.

Q. Which are the first prophecies relating to the Messiah?

A. The first prophecies relating to the Messiah are those of David; they are contained in his canticles called the Psalms. David lived one thousand years before our Saviour.

Q. What did he foretell of the Messiah?

A. He foretold that the Messiah would be disowned by the Jews, and that he would convert all nations. Our Lord has been disowned by the Jews, and has converted all nations. Our Lord is therefore the Messiah predicted by David.

Q. What else did he announce?

A. He moreover announced, that the Messiah would be betrayed by one of his friends, that his enemies would spit in his face, that they would mock him in his sorrows, that they would pierce his hands and his feet, that they would cast lots for his garments, that they would give him vinegar to drink. All this was done to our Saviour, and to him only. Our Saviour is therefore the Messiah foretold by David.

Q. Give the remainder of David's prophecies.

A. Finally, David announced that the Messiah would

rise from the tomb without seeing corruption. Our Saviour rose from death to life, without undergoing the corruption of the tomb, and it is to him only that this prophecy can be applicable. Our Saviour is therefore the Messsiah foretold by David.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will read the Gospel with the greatest respect.

LESSON XXXIX.

The Messiah foretold. The Prophecies of Isaias.
Before Jesus Christ, 721.

Q. What happened to the kingdom of Israel after the separation?

A. After the separation, the kingdom of Israel fell into idolatry, with the exception of a small number of the Israelites, who remained faithful to the Lord. It was conquered by Salmanazar, king of Assyria, who led the ten tribes captive to Ninive. The kingdom of Israel existed for two hundred and fifty-four years.

Q. What became of the kingdom of Juda?

A. The kingdom of Juda remained more faithful to the Lord; nevertheless, it fell into idolatry, but did not persevere in it.

Q. What means did the Lord make use of to preserve religion in these two kingdoms?

A. The means which the Lord employed to preserve the true religion in these two kingdoms were, the ministry of the prophets; above all others, Elias and Eliseus neglected nothing to recall the kingdom of Israel to the worship of the true God. Other great prophets appeared in the kingdom of Juda, who did not cease to urge the people to repentance, and to announce to them the coming and character of the Messiah.

Q. Who was the prophet Isaias?

A. The prophet Isaias was of the royal house of

David. The Lord sanctified, and from his infancy selected him to announce his coming. He lived about seven hundred years before our Lord. He was sawn in two by the order of King Manasses, whom he had reprehended for his impieties.

Q. What immediate events did he announce?

A. In order to prove to the Jews that his prophecies regarding the Redeemer would be accomplished, he announced to them three events near at hand: firstly, the deliverance of Jerusalem, besieged by two hostile kings; secondly, the defeat of Sennacherib; thirdly, the destruction of Jerusalem by Nabuchodonosor.

Q. What did he announce respecting the Messiah?

A. He announced that the Messiah would convert the idolatrous nations, that he would be born of a virgin, that he would be adored when yet in his cradle by three kings, and that he would have a precursor who would prepare the people for him.

Q. What else did Isaias announce?

A. Isaias also announced that the Messiah would be meekness itself, that he would miraculously cure a multitude of sick, that he would be a man of sorrows, that he would die in the company of criminals, that he would utter no complaints, that he would voluntarily give his life to expiate our sins.

Q. What are the other prophecies of Isaias?

A. Isaias also foretold that, as a recompense for his death, the Messiah would reign over the world; that his *sepulchre would be glorious;* that the Church, his spouse, would give him innumerable children. These traits of the Messiah given by Isaias are all to be found in our Lord, and in him only. Our Lord is therefore the true Messiah, foretold by Isaias.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will listen with respect to instructions given in Catechism.

LESSON XL.

The Messiah foretold. Prophecies of Osee, of Micheas, Joel, and Jeremias.

Before Jesus Christ, 600.

Q. Who was the third prophet who foretold the Messiah?

A. The third prophet who foretold the Messiah was Osee. He lived in the time of Isaias; that is, seven hundred years before Christ. In order to convince the Jews that his predictions regarding the Messiah would be accomplished, he foretold two near events: viz., the ruin of Samaria, and that of the kingdom of Juda.

Q. What did he say of the Messiah?

A. He said that the Messiah, whilst yet a child, would be conducted into Egypt, and that he would return, by order of his Father; he added that the Gentiles would be converted; and that for having disowned their Messiah, the Jews would become vagrants throughout the world. All this has been accomplished in our Lord, and in him alone. Our Lord is therefore the Messiah predicted by Osee.

Q. Who was the fourth prophet who foretold the Messiah?

A. The fourth prophet who foretold the Messiah was Micheas. He was contemporary with Osee, and in order to prove his mission, he announced in detail the evils which were speedily to fall upon the kingdom of Israel, and upon the kingdom of Juda.

Q. What did he announce regarding the Messiah?

A. He announced that the Messiah would be born at Bethlehem; that he would be both God and man, that he would convert all nations, that his reign would be eternal, and that he would reconcile mankind to God. All these distinguishing marks are to be found in our Lord, and in him only. Our Lord is therefore the Messiah predicted by Micheas.

Q. Who was the fifth prophet who foretold the Messiah?

A. The fifth prophet who foretold the Messiah was Joel. He lived in the time of the two former; to prove that what he announced of the Messiah would be accomplished, he foretold an approaching event; this was a dreadful famine, which desolated all the country.

Q. What did he foretell of the Messiah?

A. He foretold that the Messiah would send the Holy Spirit upon his Church, that the faithful would prophesy, that the Messiah would come to judge the world with great power and majesty. Our Lord sent down the Holy Ghost upon his Church; the apostles and a great number of Christians, during the first ages of the Church, received the gift of prophecy. Our Lord will come to judge the world with great power and majesty. He is, therefore, the Messiah predicted by Joel.

Q. Who was the sixth prophet who foretold the Messiah?

A. The sixth prophet who foretold the Messiah was Jeremias. God raised him up about fifty years after those of whom we have spoken. To prove the truth of his predictions regarding the Messiah, he announced a great number of events, of which the Jews were witnesses; among others, the taking of Jerusalem by Nabuchodonosor, and the captivity of Babylon.

Q. What did he announce respecting the Messiah?

A. He announced that at the birth of the Messiah, the little children of Bethlehem and its vicinity would be put to death, and their mothers would be inconsolable; that the Messiah would convert the Gentiles, and would establish a new covenant, more perfect than the first. All this can be understood as appropriate to our Lord, and to him only. Our Lord is therefore the Messiah predicted by Jeremias.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testi-

mony of this love, I will often say, God will be the judge of this action, of this word, and of this lecture.

LESSON XLI.

The Messiah foretold. Prophecies of Ezechiel.
Before Jesus Christ, 580.

Q. Who is the seventh prophet who foretold the Messiah?

A. The seventh prophet who foretold the Messiah was Ezechiel. All the predictions of the other prophets against Jerusalem were accomplished. This city was destroyed, and its inhabitants were captives in Babylon. Then God raised up Ezechiel to bring back his people, to encourage and to console them.

Q. What coming events did Ezechiel foretell?

A. As a proof of the truth of his predictions regarding the Messiah, Ezechiel announced to the Jews, that they would be delivered from their captivity, and that the temple of Jerusalem would be rebuilt; this took place some years after.

Q. Did he not announce another event?

A. He announced, also, that from the time of his prediction, Egypt would no longer have a native prince; and for two thousand three hundred years Egypt has been subject to foreign princes. The greatest infidels of our days have acknowledged the accomplishment of this prophecy.

Q. What says Ezechiel regarding the Messiah?

A. Ezechiel says, the Messiah would be born of the race of David, that he would be the only pastor, who would reunite the Jews and the Gentiles in one fold, that he would establish a new law, more perfect than the old one, and which would exist for ever. No one but our Lord Jesus Christ has verified these predictions. He, therefore, is the Messiah foretold by Ezechiel.

Q. Did any other prophet appear during the captivity of Babylon?

A. During the captivity of Babylon, another prophet appeared; this prophet was Daniel.

Q. Where was Daniel educated?

A. Daniel, together with three young Israelites (named Ananias, Misael, and Azarias),[e] was educated in the court of Nabuchodonosor, king of Babylon. He and his companions, though living with idolaters, remained faithful to their religion, and conscientiously refused to eat of the meats from the table of the king.

Q. How did the Lord reward their fidelity?

A. The Lord rewarded their fidelity, by imparting to them a high degree of knowledge, and by rendering them pleasing to Nabuchodonosor.

Q. What happened to this prince?

A. He had a mysterious dream, which disturbed him much, which he could not remember, and yet he wished for an explanation of it. Daniel, inspired by God, accomplished the wishes of the king. This dream indicated that four great kingdoms, namely, those of the Babylonians, Persians, Greeks, and Romans, would succeed each other, and be followed by the kingdom of our Lord, that is to say, the Church.

Q. What did Nabuchodonosor after this?

A. Nabuchodonosor ordered a statue of immense height to be erected, and commanded all to adore it. The young Hebrews refused to obey. By the king's command, Ananias, Misael, and Azarias, were thrown into a burning furnace, where the Lord miraculously preserved them.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never eat meat on forbidden days.

[e] Dan. i. 6.

LESSON XLII.

The Messiah foretold. Prophecies of Daniel.
Before Jesus Christ, 551–538.

Q. What did Daniel, after the miracle of the burning furnace?

A. After the miracle of the burning furnace, Daniel retired from the tumult of the court, praying with fervour for the deliverance of the Jews.

Q. How did the Lord draw Daniel from his retirement?

A. Baltassar, son and successor of Nabuchodonosor, profaned, during a banquet, the sacred vessels of the temple of Jerusalem, when a hand appeared upon the wall, writing three mysterious words, which filled the king with terror.

Q. What did Baltassar on this?

A. Baltassar ordered Daniel to be sent for, who explained to him the meaning of these words written upon the wall; namely, Mane, Thecel, Phares. The first signifies, The Lord hath numbered thy kingdom, and hath finished it. The second, Thou art weighed in the balance, and art found wanting. The third, Thy kingdom is divided, and is given to the Medes and Persians.[f] That same night the sentence was executed; Cyrus took Babylon, and Baltassar was slain.

Q. Did Daniel enjoy the favour of the conqueror?

A. Daniel enjoyed the favour of the conqueror, and on that account, he was an object of jealousy to the courtiers.

Q. How did they act in order to accomplish his ruin?

A. To accomplish his ruin, they persuaded the king to forbid his subjects, during a month, to offer up prayers to any deity. Daniel, nevertheless, continued

[f] Dan. v. 26, 27, 28.

to pray to the Lord. His enemies denounced him to the king, who ordered him to be thrown into a den of lions; but these animals did him no harm.

Q. Give the prophecies of Daniel.

A. As a proof of his predictions regarding the Messiah, he announced, firstly, the succession of the four great empires; secondly, the precise epoch when the city of Jerusalem, which had been destroyed by Nabuchodonosor, would be rebuilt.

Q. What did he announce respecting the Messiah?

A. Daniel foretold that the Messiah would come in four hundred and ninety years, that he would re-establish the reign of virtue upon the earth, that he would be denied by the Jews, and that he would be put to death; after which, that the Temple and the city of Jerusalem would be destroyed, the Jews would be dispersed, and their temple continue in a state of desolation to the end of time.

Q. What does this prophecy prove?

A. This prophecy proves, firstly, that the Messiah is come, since the prediction of the ruin of Jerusalem and of the Temple, which existed at the period of the coming of the Messiah, has been fulfilled for more than eighteen hundred years.

Q. What else does this prophecy prove?

A. This prophecy proves, firstly, that our Lord is truly the Messiah predicted by Daniel, since he came at the time pointed out by the prophet. Secondly, since he re-established the reign of the true God over the earth. And thirdly, since he has been denied and put to death by the Jews, who from that period have been dispersed over the earth.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for the conversion of the Jews.

LESSON XLIII.

The Messiah foretold. Prophecies of Aggeus, Zacharias, and Malachias.

Before Jesus Christ, 538–454.

Q. By whom were the Jews delivered from the captivity of Babylon?

A. The Jews were delivered from the captivity of Babylon by Cyrus. At the entreaty of Daniel, this great prince permitted the Jews to return to their country, to rebuild the Temple of Jerusalem.

Q. What was their first undertaking on reaching their country?

A. Their first undertaking on reaching their country was to rebuild the Temple; but the old men, who had seen the temple of Solomon seventy years before, could not refrain from tears on seeing how very inferior the new one would be to the one that preceded it.

Q. What did the Lord to console them?

A. To console them, the Lord sent the prophet Aggeus, who announced to them, that the glory of this new temple would far surpass that of the ancient one, because the Messiah would enter it in person, and would there announce the reconciliation of all mankind with God.

Q. What does this prophecy prove?

A. This prophecy proves that the Messiah is long since come, because the prophet announced that the Messiah would enter into the second temple, which was destroyed in the seventieth year of the Christian era.

Q. What else does it prove?

A. It proves that our Lord is truly the Messiah, since the Messiah, predicted by Aggeus, was to be the Minister of the reconciliation of men with God; and our Lord alone has reconciled man to God by expiating our sins upon the cross, and in drawing

us from idolatry. Such is the ninth prophecy of the Redeemer.

Q. What event, to be speedily accomplished, was announced by the prophet Aggeus?

A. To prove to the Jews that what he spoke concerning the Messiah was true, the prophet Aggeus foretold an approaching event; that is to say, the sudden cessation of sterility, which had lasted nearly ten years.

Q. What is the tenth prophecy respecting the Redeemer?

A. The tenth prophecy respecting the Redeemer is that of Zacharias. This prophet was contemporary with Aggeus. He announced that the Messiah would be a king of justice, of sweetness, and humility; that he would enter Jerusalem in the midst of acclamations, mounted upon an ass accompanied with its colt; that he would be sold for thirty pieces of silver; that this silver would be carried back to the Temple, and given to a potter; that he would have his hands pierced; and that he would convert all nations. Our Lord alone has verified this prophecy; he is, therefore, the Messiah predicted by Zacharias.

Q. What was the event predicted by Zacharias, which was to be speedily accomplished?

A. To authorize his predictions regarding the Messiah, Zacharias predicted another very unlikely event, and yet which was speedily accomplished: namely, that Jerusalem would become a flourishing city.

Q. What is the eleventh prophecy respecting the Redeemer?

A. The eleventh prophecy respecting the Redeemer is that of Malachias. A second colony of Jews had been brought back from Babylon, under the conduct of Esdras, who finished the building of the temple. It was at that period the Lord inspired Malachias to prophesy.

Q. What did this prophet foretell?

A. He foretold that the sacrifices which the Jews had begun to offer in the new temple would soon cease

to be pleasing to the Lord, and that they would be replaced by a distinguished sacrifice, to be offered up throughout the world, from east to west, and which would render great the name of the Lord. He also announced that the Messiah would have a precursor endowed with the spirit of the prophet Elias, to recall the Jews to the faith of Abraham, Isaac, and Jacob, and to prepare them to listen to the "Expected" of all nations.

Q. What does this prophecy prove?

A. This prophecy proves, firstly, that the sacrifice predicted by Malachias to replace all the ancient sacrifices, is the sacrifice offered on our altars, since this sacrifice is the only holy, the only universal, and the only one capable of honouring the Lord, to whom, by it, God is offered as a victim.

Q. What else does it prove?

A. It proves, secondly, that the institutor of this sacrifice, that is to say, the Messiah, is truly our Lord Jesus Christ, since it was he who established this august sacrifice, and it was he who was preceded by a precursor, namely, John the Baptist, vested with the spirit of Elias, in order to render the Jews attentive to the coming of their Messiah, and docile to his instructions.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will assist with great devotion at the holy sacrifice of the mass.[5]

LESSON XLIV.

General Summary and Application of the Promises, and Figures, and Prophecies, to our Lord Jesus Christ.

Q. Why did God promise a Redeemer to man from the beginning of the world?

[5] For this portion of the work regarding the prophecies, see the books of the Old Testament which bear their names.

A. God promised a Redeemer to man from the beginning of the world; firstly, to prevent him from being discouraged, and giving himself up to despair; secondly, to teach him to sanctify his actions and his prayers, by uniting them to those of the future Redeemer, and by these means to secure his salvation.

Q. To whom was the first promise of a Redeemer made?

A. The first promise of a Redeemer was made to Adam, in whose presence the Lord thus addressed the serpent: "*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head.*"[h]

Q. To whom was the second promise of the Redeemer made?

A. The second promise of the Redeemer was made to Abraham: "*In thee shall all the kindred of the earth be blessed.*"[i] "*And in thy seed shall all the nations of the earth be blessed.*"[k] Which promise fixes the Redeemer to the posterity of Abraham.

Q. To whom was the third promise made?

A. The third promise was made to Isaac; it excludes the other children of Abraham.

Q. To whom was the fourth promise made?

A. The fourth promise was made to Jacob; it excludes Esau and his descendants.

Q. To whom was the fifth promise made?

A. The fifth promise was made to Juda by the mouth of Jacob, on his deathbed. It is, therefore, in the tribe of Juda that we must look for the Messiah.

Q. To whom was the last promise made?

A. The last promise was made to David, and it informs us that it was of the family of this holy king that the Redeemer was to be born.

Q. Continue the same subject.

A. After having conducted us step by step, and, as it were, by the hand, up to the family of David, the

[h] Gen. iii. 15. [i] Ib. xii. 3. [k] Ib. xxii. 18.

Almighty ceases to go any further. There close the promises of the Redeemer. But God was not satisfied with merely promising a Redeemer; he moreover drew his portrait, in order that we might discover him among the children of David.

Q. Why was it necessary that God should previously draw the portrait of the Messiah?

A. It was necessary that God should previously draw the portrait of the Messiah, that man might not be exposed to disown him when he came, or take for the Messiah the first impostor who might lay claim to that title.

Q. In what way has God traced out for us the portrait, and given to us a description of the Messiah?

A. God has traced out for us, and given to us a description of the Messiah, in two ways; firstly, by *figures;* secondly, by *prophecies.* By *figures:* in Adam, for in him the Messiah is represented to us as the father of a new world; in Abel, for he was put to death by his own brethren; in Isaac, for he was offered up in sacrifice upon Calvary, at the will of his own heavenly Father; in the paschal lamb and the manna, for he was the Redeemer of men from the destroying angel, and nourishes them with food from heaven; in the brazen serpent, for he was elevated upon the cross, by looking up to which, they are healed of the bite from the infernal serpent.

Q. Continue the same answer.

A. He was prefigured in David, who, notwithstanding his inferiority in strength, overthrew a giant; in David flying from a rebellious child, weeping and barefoot, over Mount Olives. In Jonas, by preaching repentance to the Jews, who did not listen to him. In Jonas, also, who remained three days and three nights in the bosom of the sea, and then came forth full of life, and, preaching to the Gentiles, achieved their conversion.

Q. What is the second way in which God has given us a description of the Messiah?

A. The second way in which God has given us a description of the Messiah is by *prophecies.* They clear away all obscurity, and fill up the painting, which the *figures* had barely sketched.

Q. What do the prophets say?

A. The prophets, in speaking of the Messiah, thus describe him: "He shall be born at Bethlehem, of a virgin mother, at a period when the sceptre of David shall have passed into the hands of a foreigner. In his cradle he shall be adored by kings, who will offer him presents of gold and perfumes. At the time of his birth, the infants of Bethlehem shall be put to death; he shall fly into Egypt; be distinguished for meekness; shall heal the sick, and raise the dead to life; he will enter in triumph into Jerusalem, mounted upon an ass, followed by its colt; he will enter the second temple; the Jews will disown him."

Q. What else did they say?

A. They moreover said: "The Messiah shall be betrayed by one of those who eat at his table. He shall be sold for thirty pieces of silver; this silver shall be brought back to the temple, and given to a potter. He shall be insulted, and covered with spittle. They will pierce his hands and feet, and he will not open his mouth. They will place him between malefactors. They will present him with vinegar to drink. They will divide his garments, and for his vestments they will cast lots."

Q. Continue the same subject.

A. "He will be put to death; and that, according to Daniel, will take place after four hundred and ninety years. He will remain three days in the tomb; he will arise full of life, ascend into heaven, send the Holy Ghost upon his disciples, and convert the Gentiles. As for the Jews, to punish them for having put him to death, their temple and their city will be destroyed; and they themselves will become vagabonds upon the earth, until the end of the world."

Q. *Who* is, then, the Messiah?

A. The description given by the prophets conducts us to Bethlehem; and we acknowledge for the Messiah Jesus, the Son of Mary, to whom this description fully and strictly applies, and to him only.

Q. To whose keeping did God confide the care of all these astonishing prophecies?

A. Precisely to the Jews, the sworn enemies of Jesus Christ, did God confide the keeping of the prophecies, which prove Jesus Christ to be that Messiah whom they have rejected. And, by an unheard-of prodigy, the Jews still religiously preserve, are ardently attached to, and carry with them these prophecies wherever they go.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pronounce with respect the admirable name of our Lord Jesus Christ.

LESSON XLV.

Preparation for the Messiah. Monarchy of the Assyrians and Persians.

Before Jesus Christ, 900–460.

Q. What do you mean when you say, that preparation has been made for the coming of the Messiah?

A. When I say that preparation has been made for the coming of the Messiah, I mean to say, that Providence has caused all human events to concur towards the glory of the Messiah, and the formation of his kingdom, which has been established by the preaching of the Gospel.

Q. How do you prove this truth?

A. To prove this truth, we must bear in mind that from all eternity God had resolved, firstly, to preserve the religion and the promises of a Messiah; or, in other words, to preserve the true religion among the Jewish people until the coming of our Lord. Secondly, that the Messiah should be born of one of the Jewish

people, of the tribe of Juda, and of the family of David, in the little town of Bethlehem. Thirdly, that the reign of the Messiah,—that is to say, the Gospel,—should be propagated with great rapidity from one end of the world to the other.

Q. What else have you to do in order to prove it?

A. It is moreover necessary to show, that the events which took place among the Jewish people, and among the infidel nations, tended towards the accomplishment of this great design.

Q. Show how the events which took place among the Jews and the infidel nations concurred to preserve among the Jewish people the promise of a Messiah, and his religion; that is to say, the true religion.

A. To preserve the perpetual remembrance of the Messiah among the Jewish people, God frequently renewed that promise; he prefigured him to them in a thousand ways, and he ceased not to trace out for them his distinguishing characteristics, by means of the prophets.

Q. Continue the same reply.

A. In order to preserve the religion of the Messiah, or in other words the worship of the true God among the Jews, Moses established many regulations and ceremonies, with a view to prevent the Jewish people from falling into idolatry; for the same object, after having fallen into idolatry, God compelled them, by public chastisements, to abandon their idols and to return to him. In short, it was for the same purpose that God established, not far from Judea, the great monarchy of the Assyrians.

Q. How do you prove that the great monarchy of the Assyrians, or Babylonians, was established to preserve the worship of the true God among the Jews?

A. I prove that the great monarchy of the Assyrians, or Babylonians, was established to preserve the worship of the true God among the Jews, from the words of the prophet Isaias. He says, "The Assyrians are a rod *which God* uses in order to correct his people, as often

as they fall into idolatry, and compels them to return to the worship of the true God."

Q. Has this prophecy been accomplished?

A. Yes, this prophecy has been literally accomplished; the Assyrians so far corrected those of the Jewish people who were inclined to idolatry, that after the captivity of Babylon they fell no more into it. And the Assyrian empire having accomplished its mission, God permitted it to fall into the hands of the Persians.

Q. Show how the events which took place among the Jews and the infidel nations tended to cause the Messiah to be of the tribe of Juda, of the family of David, and that his birth should take place in the little town of Bethlehem.

A. It was to fix the birth of the Messiah in the little town of Bethlehem, that God called Abraham into Judea two thousand years before that event took place, and promised to give that country to him, and to his descendants; for the same purpose he moved heaven and earth to deliver the Jews from Egypt, and bring them back into the country where Bethlehem was situated, and he therein maintained them, notwithstanding the resistance of the neighbouring nations.

Q. Continue the same reply.

A. It was for this, that in the midst of so many important cities which were burnt down and destroyed, God preserved the little town of Bethlehem; it was for this object that it fell to the tribe of Juda, on the division of Chanaan, and afterwards became the heritage and the abode of the family of David. In short, it was for this object that he established the great monarchy of the Persians, the second of the four great empires predicted by Daniel.

Q. How do you prove that the great monarchy of the Persians was established in order to bring about the birth of the Messiah in the tribe of Juda?

A. We prove it by the very words of the prophet Isaias. He calls Cyrus by name, two hundred years

before the birth of that prince, and he says, that the Lord would make him victor over all his enemies, that he might free the Jewish people from the captivity of Babylon, and replace them in Judea, wherein is the little town of Bethlehem, the abode of the family of David.[1]

Q. Was this prophecy accomplished?

A. This prophecy was literally accomplished. Cyrus and his successors delivered the Jews from the captivity of Babylon, gave them permission to return into Judea, maintained them there, in spite of the opposition of their enemies, and there they remained until after the birth of the Messiah.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will submit without murmuring to the decrees of Providence.

LESSON XLVI.

Preparation for the Messiah. History of Judith.
Before Jesus Christ, 810.

Q. What does the history of Judith teach us?

A. The history of Judith teaches us that God unceasingly watched over the deposit of the promise of a Liberator, given to the Jewish people. The Assyrians, destined to punish them when they fell into idolatry, often sought to destroy them; but the Sovereign Master, who made use of them for his own purposes, took care to arrest their fury.

Q. Explain your meaning.

A. Nabuchodonosor the First, elated by his victories, resolved to subject all the Eastern nations to his dominion, and to destroy their religion, to the end that he alone might be adored. For these purposes, he sent a formidable army, commanded by Holofernes, to

[1] Is. xlv.

subjugate them. Holofernes gained many victories, and arrived on the frontiers of Judea.

Q. What did the Jews?

A. The Jews had recourse to the Lord, by prayer, penance, and fasting. The first place which Holofernes besieged was the little town of Bethulia.

Q. Who was Judith?

A. Judith was a holy widow, who lived in the exercise of prayer, fasting, and good works. The inhabitants of Bethulia, finding themselves besieged, resolved to surrender in five days, unless the Lord would deliver them before that time. Judith engaged them to redouble their prayers, and going out of the city, she approached the camp of the Assyrians.

Q. Whither was she conducted?

A. She was conducted by the soldiers to the tent of Holofernes. This general having interrogated her, provided a tent for her, giving orders that due respect should be paid to her.

Q. What was the sequel of this?

A. Four days after the arrival of Judith, Holofernes gave a feast to his officers. He drank to such excess, that they were obliged to conduct him to his couch, where he slept profoundly, and Judith was left alone with her waiting-woman.

Q. What did Judith?

A. Judith, being thus left with her waiting-woman, having recommended herself to God, approached the bed of Holofernes, and cut off his head, which she gave to her maid, who put it into a sack, and they returned to the gates of Bethulia; having entered it, she exhorted the people to bless the Lord, and showed them the head of Holofernes.

Q. What did the Israelites?

A. The Israelites sallied forth, and the Assyrians, seeing their general was killed, immediately took flight. Great slaughter was made of them by the Jews, and during thirty days they were occupied in gathering the spoils. Judith, who is a figure of the

Blessed Virgin, resumed her life of prayer and of penance.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will recommend myself to God in all dangers.

LESSON XLVII.

Preparation for the Messiah. History of Tobias.

Before Jesus Christ, 611.

Q. What was the design of God in transporting the Israelites to Ninive?

A. The design of God in transporting the Israelites to Ninive was, firstly, to punish them for their infidelity; secondly, to spread among the infidels the knowledge of the true religion, and consequently the promise of the Messiah, which was its chief article.

Q. Explain this.

A. The holy man Tobias, led captive to Ninive, said, by the inspiration of the Lord, "*Give glory to the Lord, ye children of Israel . . . . because he has scattered you among the Gentiles . . . that you may declare his wonderful works, and make them know that there is no other Almighty God besides him.*"[m]

Q. Relate the history of Tobias.

A. Tobias, who, as well as the other captives, was commissioned to spread the truth, and to prepare the way for the Gospel, was of the tribe of Napthali. He passed his infancy and his youth in a state of perfect innocence, and was taken captive to Ninive with his wife and son.

Q. What was his occupation?

A. His continual occupation was to do good to the Israelites, his fellow captives. He shared with them the little he possessed, he buried those whom the king of Ninive had slaughtered. One day, after having

[m] Tobias xiii. 3, 4.

been occupied in this work of charity, he fell asleep, and the *"hot dung out of a swallow's nest fell upon his eyes, and he was made blind."*[n]

Q. What did he after this?

A. Believing himself to be near his death, he called to him his son, the young Tobias, and as a Christian father would do, he recommended to him the fear of God, and charity for the poor.

Q. Whither did he send his son?

A. He sent his son to Rages, a city of the Medes, to receive a sum of money, which he had lent to one of his relations named Gabelus. The young Tobias, accompanied by an angel, departed. He espoused Sarah, daughter of Ragnel, a near relation of his father.

Q. What did the young Tobias then do?

A. Still conducted by the angel, he returned to his father and mother with his spouse, and great riches. He restored sight to his father by anointing his eyes with the gall of a fish. This holy old man had the consolation to see his son prosper, and follow the good example and the wise lessons which he had given him. His grandchildren walked also during their lives in the path of virtue.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will have the greatest respect for my parents.

LESSON XLVIII.

"Preparation for the Messiah." History of Esther.

Before Jesus Christ, 460.

Q. What do we learn from the history of Esther?

A. The history of Esther teaches us that God had chosen the Persian monarchy to prepare for the Messiah, by protecting the Jews, by reconducting

[n] Tobias ii. 11.

them into Judea, and by assisting them against all their enemies. To the end that our Lord might be born at Bethlehem, according to the predictions of the prophets.

Q. Verify the truth of this.

A. The Assyrians, having sought to destroy the Jewish people, whom they were merely destined to correct, lost their power, and their empire passed into the hands of the Persians. These proved favourable to the Jews, and all who opposed their good designs towards the people of God, were punished for their wickedness. Of this number was Aman.

Q. Relate his history.

A. Aman was the favourite of Assuerus, king of Persia. He was so proud, that he required every one who passed to bend, in adoration, the knee before him. Mardochai, of Jewish origin, refused, because his conscience would not permit him to render to man that honour which is due only to God. Aman resolved to revenge himself, and to destroy all the Jewish people.

Q. Who saved this people?

A. Esther, the wife of Assuerus; she was the niece of Mardochai, but Aman knew it not. She begged of the king to come with Aman and partake of a banquet which she had prepared. At the end of their repast, the king asked the queen what she desired of him. Esther entreated him to come with Aman on the following day to join in her festival.

Q. What took place on the occasion?

A. Assuerus again asked Esther what she desired of him, saying, "*Although thou ask the half of my kingdom, thou shalt have it.*" Esther replied: "*If it please thee, give me my life for which I ask, and my people for which I request. For we are given up, I and my people, to be destroyed.*"[o] Assuerus, astonished, demanded who had attempted so daring an act. Esther replied, Aman, who is here present.

[o] Esther vii. 3, 4.

Q. What did Assuerus on hearing this?

A. Assuerus ordered that Aman should be hung upon the same gallows which he had prepared for Mardochai. The order of the king was executed. Mardochai became the first minister of Assuerus, and the Jews were saved. Ever after this, they celebrated the day of their deliverance by prayers, innocent amusements, and by alms to the poor. In the same manner ought we also to testify our gratitude to the Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often repeat this prayer: Jesus, meek and humble of heart, have mercy on me.

LESSON XLIX.

Preparation for the Messiah. The Monarchies of the Greeks and Romans.

Before Jesus Christ, 336–170.

Q. How did the powerful monarchy of the Greeks contribute to the glory of the Messiah, and to the establishment of his reign, which is the Gospel?

A. God had resolved from all eternity, that the reign of the Messiah, that is to say, the Gospel, should be rapidly established throughout the world. The monarchy of the Greeks, founded by Alexander, was established to contribute to the fulfilment of this design, by preparing the way for the Gospel.

Q. In what way did the monarchy of the Greeks prepare the way of the Gospel?

A. The monarchy of the Greeks prepared the way of the Gospel in three ways.

Q. What is the first?

A. Firstly, in extending itself over a great part of the world, it made the Greek language generally known, that is to say, the language in which the

Gospel was to be preached by word of mouth, and also by writing.

Q. What is the second?

A. Secondly, it was the means of drawing the Jews from their own country into a great part of the then known world. New missionaries, these Jews made known the true God to different people, and thereby prepared them to receive the light of the Gospel.

Q. What was the third?

A. Thirdly, it put these people in possession of a knowledge of holy writ.

Q. How did that happen?

A. One of the successors of Alexander, named Ptolemy, king of Egypt, established at Alexandria, the capital of his kingdom, a copious library, which speedily attracted thither the learned of all countries. This prince being informed that the Jews had a book which contained the laws of Moses and the history of the Jewish people, resolved to have it translated from Hebrew into Greek, with a view to enrich his library.

Q. To whom did he apply?

A. He applied to the high-priest Eleazar, who sent him a copy of the holy books, written in letters of gold, together with seventy-two well-instructed old men to translate them. It was deposited in the library at Alexandria. This version is called the Septuagint.

Q. How did the fourth monarchy, predicted by Daniel, that is to say, the monarchy of the Romans, contribute to the glory of the Messiah, and to the establishment of his reign, which is the Gospel?

A. When the monarchy of the Greeks had accomplished its mission, by preparing the minds of men for the preaching of the Gospel, God suffered it to pass to the Romans. The Romans were destined by Providence to facilitate to the preachers of the Gospel, free communication from one end of the world to the other.

Q. *What* was necessary to accomplish this?

A. To accomplish this, it was necessary to overthrow the walls of division which then separated the different nations, to make of them but one people or kingdom, and to establish a universal peace. Such was the object of the Roman empire. David had foretold it, by saying that this empire would be like unto a terrific beast, which, with iron teeth, of frightful size, would devour and tear everything into pieces, or would trample everything underfoot which it could not devour.

Q. Again; how did the Roman empire tend to the glory of the Messiah?

A. The Roman empire tended also to the glory of the Messiah, by procuring the accomplishment of the celebrated prophecy of Jacob, which announced that the coming of the Messiah would take place when a stranger should be seated on the throne of Judah. The Roman senate having made Herod, an Idumean, king of the Jews, the Messiah came into the world.

Q. What reflection ought we to draw from the succession of the four great monarchies?

A. The reflection which we ought to draw from the succession of the four great monarchies is, that God from the highest heavens governs all the empires of the earth, and directs all events; that, before the coming of Jesus Christ, he has made use of them to accomplish his great design, the salvation of man, by the establishment of the reign of the Messiah; and that since the coming of Jesus Christ, he has also made use of them for the accomplishment of his great design, namely, the salvation of men by the propagation and preservation of the reign of the Messiah.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will adore Divine Providence in all things.

LESSON L.

Preparation for the Messiah. History of the Machabees.
Before Jesus Christ, 170.

Q. What is the history of the Machabees?

A. The history of the Machabees is the history of the Jews during the time which more immediately preceded the Messiah. As the family of the Machabees acted a distinguished part in those days, this has given their name to the history of the Jews during their time.

Q. What do we learn from this history?

A. This history teaches us that God has never ceased to prepare the Gentiles and the Jews for the coming of the Redeemer: the dispersion of the Jews, and their long abode at Ninive and at Babylon, their voyages into the East and West after the conquests of Alexander, had everywhere spread the knowledge of their religion and the expectation of the Messiah, which was its fundamental article. But, that this knowledge might not become obscure, Providence, during the three last centuries which preceded the coming of his Son, permitted the Gentiles to be continually in connexion with the Jews, and they were witnesses of prodigies well calculated to bring them to the knowledge of the true God.

Q. Recite one of those prodigies.

A. Seleucus, king of Syria, determined to carry off the treasures deposited in the temple of Jerusalem. He sent Heliodorus, "*who had the charge over his affairs,*"[p] to seize upon them. This profane heathen entered the Temple, when two angels, under the appearance of two young men, overthrew the guards of Heliodorus, and put them to flight.

Q. What happened to Heliodorus?

A. Heliodorus himself was cast upon the earth,

[p] 2 Machab. iii. 7.

scourged with rods, and owed his life to the prayers of the high priest Onias.

Q. What was the effect of this miracle?

A. The effect of this miracle was to make known, and to occasion still greater respect to the God of Israel. Heliodorus, ashamed and chastised, returned home, publishing everywhere the power of the true God.

Q. How did God prepare the Jews themselves for the approaching event of the coming of the Messiah?

A. God prepared the Jews themselves for the approaching event of the coming of the Messiah, purifying them by continual trials; for sufferings purify, humble, and sanctify us, and thus we obtain grace to know and to love the truth.

Q. What were those trials?

A. Those trials were the continual wars which the kings of Syria and the Romans carried on with the holy nation. The Jews were, nevertheless, more faithful to God than they had ever been; and they had among them a great number of martyrs, under Antiochus, who had undertaken to abolish religion in Judea.

Q. Who were the principal martyrs?

A. The principal martyrs were Eleazar, the seven brothers, the Machabees, with their mother.

Q. What did the blood of these martyrs produce?

A. The blood of these martyrs produced, among the Jews, an aversion to infidels, a love for their religion, and a lively faith, which daily increased. If the Pharisees had not deceived them, by teaching them to expect a temporal conqueror as their Messiah, they would have acknowledged our Lord, and would not have drawn upon themselves the punishments which they have experienced for upwards of eighteen hundred years.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will have the greatest respect for holy things.

LESSON LI.

The Unity of Religion and the Church.

Q. What conclusion are we to draw from this first part of the Catechism?

A. From this first part of the Catechism we are to draw this conclusion, that the religion of which we are members dates its origin from the beginning of the world, and that it has always been one and the same, although it has not always had the same degree of development.

Q. Show, in few words, that religion has always been one and the same.

A. Religion has always been one and the same as to its Founder, namely, the Messiah. Either as expected, or as actually come, Jesus Christ has ever been the foundation of religion. Eternal salvation has never been possible but through him.

Q. Has it always been one and the same in its dogmas?

A. It has always been one and the same in its dogmas. Respecting God, it has always believed and taught, since the origin of the world, that there is but one God, infinitely perfect, the creator and preserver of all things; that a Redeemer would save the world, and that the Spirit of the Lord would sanctify us by his grace. The only difference is, that these truths are more clearly known and better understood by Christians than they were by the Jews.

Q. What has religion always believed and taught respecting man?

A. Respecting man, religion has always believed and taught that he is created to the likeness of God; that he is composed of a body and of a spiritual soul, free and immortal; that he fell through his own fault; that all men are born in a state of sin and degradation; *that all will* rise again, and there will be for the

just an eternal reward, and for the wicked eternal tortures.

Q. What has it always believed and taught respecting the world?

A. Respecting the world, it has always believed and taught that it was made out of nothing, and that it is governed by a God infinitely powerful, infinitely wise, and infinitely good; that it will be consumed by fire, and then there will be new heavens and a new earth.

Q. Has religion always been the same in its moral teaching, and in its worship?

A. Yes, religion has always been the same in its moral teaching and in its worship. It has always admitted the same distinction between good and evil, enjoined the same virtues, and forbidden the same vices. In its worship, it has always practised the two essential acts of adoration; namely, prayer and sacrifice.

Q. And for its object?

A. For its object, it has always had in view the extirpation of sin, and the happiness of mankind.

Q. In its means?

A. In its means, it has always believed that man stands in need of grace to secure his salvation; has always taught the manner, and furnished him with the means of obtaining it. There is only this difference: the Christian religion, that is to say, the religion unfolded by our Lord, is much more perfect, much richer in grace, than the religion practised before the coming of the Messiah.

Q. Can we then say, that the Church has always been one and the same?

A. Yes, we can also say that the Church has always been one and the same. It was requisite that there should exist an exterior society, visible and perpetual, to preserve religion, and to teach it to men. This society is the Church. It has commenced with religion, and with it has been developed.

Q. Explain this.

A. We see the existence of the Church from the very beginning of the world. Under the patriarchs it was, together with religion, confined within their families. Under Moses it became developed, and, together with religion, was merged into the national establishment. With the Gospel, it extends with religion throughout all the nations of the earth, and makes of them, as it were, but one family.

Q. Show us, as far as religion is concerned, how the Church, after Jesus Christ, is the same as before the coming of the Messiah.

A. The Church, after Jesus Christ, is the same as before the coming of the Messiah; firstly, in its founder, who is God; secondly, in its object, which is the preservation and teaching of religion. It acknowledges the same holy books; it has a tribunal to ascertain their meaning, a sovereign pontiff, and different orders of sacred ministers; it has its day of rest consecrated to the Lord; it has its great solemnities and its festivals.

Q. Continue the same subject.

A. After Jesus Christ, no less than before his coming, the Church has ever been in a state of combat, sometimes with strangers, sometimes with her own children. She has had her great schism, which has separated her into two divisions; but all her afflictions have redounded to her glory. The various events and the revolutions of empires which formerly aided her in the attainment of her object, namely, the establishment of the Gospel, still contribute to her preservation and extension. As formerly nothing could destroy her, so now; neither the world nor hell itself can prevail against her.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for the welfare of the Church.

LESSON LII.

Influence of Religion.

Q. What were the effects of religion among the Israelites?

A. The effects of religion among the Israelites were to render them more enlightened, virtuous, and happy, than the ancient people. This is easily recognised when we take a view of the improvements introduced into the state of families, of society, and of religion in the Jewish nation.

Q. What was the family position among the Jews?

A. The family was by them considered as the foundation of kingdoms, and as the good order of a family depends upon the authority of parents, they were always highly respected among the Jews.

Q. What was their system of education?

A. Their system of education was simple, but solid. Parents taught all that was necessary for temporal support, also the history of their nation. Each Israelite was supposed to commit to memory those canticles of Moses and the prophets which recalled to mind the wonderful works of the Lord.

Q. What was the state of society?

A. The state of society among the Jews was very much superior to that which prevailed among the Pagans. The Jews had admirable laws, which condemned every species of crime, which opposed ambition, and which prohibited them from enriching themselves at the expense of others. This was far from being the case with the Pagans.

Q. State one of these laws.

A. Among these laws was that of the Jubilee. This law empowered every one again to take possession of whatever he had sold on the recurrence of each fiftieth year, so that a general equality reigned throughout all the families of the Jewish nation.

Q. What was the state of religion?

A. The religion of the Jews being the true religion, was more perfect than that of other nations. Its dogma was true, its moral pure, its worship holy and magnificent.

Q. What were the principal festivals of the Jews?

A. The principal festivals of the Jews were Easter, Pentecost, and the Feast of Tabernacles. It was on the second day of the paschal festivity that they offered to the Lord, as the supreme Master of all things, the first fruits of the harvest. On gathering these fruits, the Israelites also came to offer the first to the Lord in the Temple of Jerusalem.

Q. What were their fasts?

A. The Jews had one day which was a general fast; it was called the Festival of Expiation. Upon this day, and this only, the high priest entered into the Holy of Holies. A he-goat was immolated, and another was driven into the desert, after having been charged with the malediction of all the sins of the people. This last was called the emissary goat. It was a representation of our Lord, loaded with the sins of the world, and led forth from Jerusalem to be put to death. They had also extraordinary fasts during the prevalence of public calamities or partial afflictions.

Q. What fruits do you gather from this first part of the Catechism?

A. There are many fruits to be gathered from this first part of the Catechism. Firstly, to believe firmly that God has never ceased to work for man's salvation. Secondly, that religion is the greatest of all blessings. Thirdly, to love our religion as a child, well brought up, loves its mother. Fourthly, to observe its commandments with firmness and fidelity.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will entertain the greatest respect for the ceremonies of the Church.

SECOND PART.

CONTAINING THE HISTORY AND THE EXPLANATION OF RELIGION, FROM THE BIRTH OF THE MESSIAH UNTIL HIS ASCENSION.

LESSON I.

Condition of the World at the Coming of the Messiah.

Q. What was the general state of the world at the coming of the Messiah?

A. In accordance with the prophecy of Daniel, the Roman empire had subjected all nations to its laws. Augustus Cæsar reigned in peace over the world, but all nations were immersed in the shades of idolatry.

Q. What was idolatry?

A. Idolatry was the worship of false divinities. The Pagans adored not only the sun, the moon, and the earth, but the vilest creatures, and they attributed to their gods every species of human passion.

Q. What was the state of the Jews at the coming of the Messiah?

A. Truth, which was in the throes of dissolution among the Pagan nations, was also threatened with a similar fate among the Jews. There were in Judea four principal sects, by whom it was adulterated, and it had of course lost its influence over the minds of the people.

Q. What were these different sects?

A. The different sects which prevailed among the Jews at the coming of the Messiah, were the Pharisees, the Sadducees, the Essenes, and the Herodians.

Q. Who were the Pharisees?

A. The Pharisees were a sect, which added to the law of Moses a number of ridiculous superstitious practices and traditions: they were proud, covetous, ambitious hypocrites, and sworn enemies of our Lord.

Q. Who were the Sadducees?

A. The Sadducees were men who denied the tradition of the ancients respecting the immortality of the soul, and the resurrection of the body. Less numerous than the Pharisees, they had nevertheless much influence, because they were the leading men of the nation.

Q. Who were the Essenes?

A. The Essenes or Hessenes were a sect which rejected all traditions, denied the resurrection of the body and the spirituality of the soul. They lived at a distance from great towns, and practised extraordinary austerities.

Q. Who were the Herodians?

A. The Herodians were men attached to the court of Herod, who taught a very loose code of morality.

Q. How was Palestine divided at the coming of the Messiah?

A. At the coming of the Messiah, Palestine was divided into three parts: Samaria, the inhabitants of which were called Samaritans. They were idolaters, who had been converted to the Jewish religion, but had introduced into its practice many errors.

Q. What were those errors?

A. Firstly, they acknowledged no other sacred writings than the five books of Moses; secondly, they rejected the traditions of the Jewish teachers; thirdly, they maintained that it was proper to adore God upon Mount Garizim, and not at Jerusalem. The Jews regarded them with horror.

Q. What was the second part of Palestine?

A. The second part of Palestine was Galilee, the inhabitants of which were called Galileans. They were the Israelites composed of the ten tribes, who,

after their return from the captivity of Babylon, had rebuilt part of the towns of the ancient kingdom of Israel; they practised the same religion as the Jews.

Q. What was the third?

A. The third was Judea, properly so called, of which Jerusalem was the capital. This part of Palestine was occupied by the tribes of Juda and of Benjamin, who, after their return from the captivity of Babylon, had rebuilt Jerusalem and the temple.

Q. To whom were the Jews subject at the birth of the Messiah?

A. At the birth of the Messiah the Jews were subject to the Romans, who had imposed a tribute, and taken away from them the right of putting criminals to death. This was the sign that the sovereign power was taken out of their hands, and that the coming of the Messiah was near at hand.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will attentively study the second part of the Catechism.

LESSON II.

Birth of the Messiah.

Q. Did all nations expect the Messiah when our Lord Jesus Christ came into the world?

A. Yes; when our Lord was born, all nations expected an extraordinary personage, who would reign over the world, and establish the empire of justice and of virtue. Firstly, the Jews: they knew from the prophecies that the coming of the Messiah was near; but blinded by the Pharisees, they expected a conquering Messiah, who would deliver them from the slavery of the Gentiles. It was in consequence of this expectation that, notwithstanding their weakness, they engaged in war against the whole power of the Roman empire.

Q. And did the Pagans expect him?

A. On the faith of ancient traditions, the Pagans also, at the same time, expected the coming of an extraordinary personage. "*It was generally believed,*" says Tacitus, and the ancient books of the priests announced, "*that at this epoch the East would prevail, and that from Judea would come the masters of the world.*"[a]

Q. Is this a real fact?

A. So much so that the greatest enemies of religion are compelled to admit it.

Q. What remark do you make upon this?

A. I remark thereupon that since the coming of Jesus Christ, the nations of the earth have ceased to expect a Messiah. Whence it follows, that they have either been deceived in expecting a Messiah, and in acknowledging Jesus Christ as such, or that our Lord Jesus Christ is truly the Messiah promised by the prophets, and expected by the nations.

Q. Relate the history of the birth of the Messiah.

A. When the period of time marked out by the prophets was accomplished, God sent the archangel Gabriel to a holy Virgin, who lived in the little town of Nazareth. The angel said to her, "*Hail, full of grace, the Lord is with thee; thou shalt conceive, and shalt bring forth a son: he shall be great, and shall be called the son of the Most High.*"[b]

Q. What was the holy Virgin's reply?

A. The holy Virgin's reply was, "*Behold the handmaid of the Lord: be it done to me according to thy word.*"[c] Then the angel disappeared, and the man-god was formed by the operation of the Holy Ghost, in the chaste womb of Mary. An edict of the emperor Augustus obliged the blessed Virgin and Saint Joseph to go to Bethlehem, where the Messiah was to be born.

Q. How was his birth announced?

[a] *Tacit. Hist. l. 5,* n. 13. [b] Luke i. *passim.* [c] Ib.

A. His birth was announced by angels, who proclaimed it by a canticle, which is the epitome of all the works of the Messiah: "*Glory be to God in the highest, and on earth peace to men of good will.*"[d]

Q. When the Messiah was born, by whom was he adored?

A. The Messiah when born was first adored by the blessed Virgin and Saint Joseph, and then by the shepherds, who hastened to publish the wonders they had witnessed.

Q. Upon what occasion did our Lord receive the name of Jesus?

A. Our Lord received the name of Jesus at his circumcision.

Q. What does the name Jesus signify?

A. The name Jesus signifies Saviour. Our Lord is so called, because he saved all men from the slavery of their passions, from sin, and from the devil.

Q. Did God make known the birth of the Messiah to the Jews only?

A. God also made known the birth of the Messiah to the Gentiles. A short time after his birth, a miraculous star appeared in the heavens. The Magi, that is to say the wise men of the East, having perceived it, came to adore the Lord, and to offer him presents of gold, incense, and myrrh.

Q. Why was the Messiah born in a state of poverty, umiliations, and sufferings?

A. The Messiah was born, lived, and died in a state of poverty, humiliations, and sufferings, firstly, to expiate sin; secondly, to heal its consequences in us; thirdly, to set us an example.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will imitate the meekness and the humility exemplified by Jesus in his birth.

[d] Luke ii. 14.

LESSON III.

Hidden Life of our Lord Jesus Christ.

Q. What did the Blessed Virgin and Saint Joseph after the circumcision?

A. After the circumcision, Saint Joseph and the Blessed Virgin remained at Bethlehem until the adoration of the Magi, and the presentation of the child Jesus in the Temple of Jerusalem.

Q. Why did they present the infant Jesus in the Temple of Jerusalem?

A. They presented the infant Jesus in the Temple, to fulfil the law of Moses, which ordained that the first-born son, as the special right of the Almighty, should be presented to him in his Temple.

Q. Why did the Blessed Virgin present herself in the Temple?

A. The Blessed Virgin presented herself in the Temple to accomplish the law, which commanded all women, after childbirth, to purify themselves before the Lord. The Blessed Virgin and our Lord were not obliged to submit to these laws, but chose to fulfil them, in order to teach us humility and obedience.

Q. What happened whilst they were in the Temple?

A. Whilst they were in the Temple, they met a venerable old man, whose name was Simeon; having received into his arms the infant Jesus, he announced the future greatness of the Messiah, and the sorrows of the Blessed Virgin.

Q. After this, whither did the Blessed Virgin and Saint Joseph go?

A. The Blessed Virgin and Saint Joseph then went into Egypt. Herod, seeing that the Magi did not return, ordered all the infant children of Bethlehem and its environs, from two years old and under, to be put to death, with the persuasion that he would thus *involve in* the massacre the new-born king of the

Jews; but Saint Joseph, forewarned by an angel, fled into Egypt, with the infant and his mother.

Q. What did Saint Joseph after the death of Herod?

A. After the death of Herod, Saint Joseph returned to Palestine, and dwelt in the little town of Nazareth, in Galilee. He durst not live in Judea, properly so called, because Archelaus, the son of Herod, reigned there. Nevertheless, he went each year to Jerusalem to celebrate the feast of the Pasch.

Q. What happened to him on one of these journeys?

A. It happened, on one of these journeys, that our Lord, then only twelve years of age, separated himself from Saint Joseph and the Blessed Virgin. He remained in the Temple in the midst of the doctors, whom he astonished by the wisdom of his questions and answers. It was there that his parents found him, at the end of three days.

Q. What did the Blessed Virgin say to him?

A. The Blessed Virgin having asked him why he left them, he made this reply full of wisdom: "*Did you not know that I must be about my Father's business?*"[e] By this, he teaches us to prefer the will of God before all things. He then returned to Nazareth with Saint Joseph and the Blessed Virgin, "*and was subject to them.*"[f]

Q. What remark do you make upon these last words?

A. I make this remark upon these last words, that they give a sketch of the life of our Lord. Up to the age of thirty years, he chose to live in obedience to these his own creatures, in order to teach us the practice of this virtue, and to confound our pride.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will imitate the obedience of the infant Jesus.

[e] Luke ii. 49. [f] Ib. 51.

LESSON IV.

Public Life of our Lord. First Year.

Q. What do you mean by the public life of the Messiah?

A. By the public life of the Messiah, we mean the time during which our Lord preached his doctrine in Judea: this period was about three years.

Q. How did our Lord commence his public life?

A. Our Lord commenced his public life by receiving baptism from Saint John the Baptist. This was not the sacrament of baptism, but a sign of repentance which the precursor gave to those who wished to be converted, and to prepare for the reception of the Messiah.

Q. What took place at the baptism of our Lord?

A. At the baptism of our Lord, the Holy Ghost, under the form of a dove, descended upon him, and a heavenly voice was heard, saying, "*Thou art my beloved Son, in thee I am well pleased.*"[g]

Q. What did our Lord do after this?

A. Our Lord, having received the baptism of Saint John the Baptist, which was a public profession of penance, proceeded to exercise upon himself all its rigours. He retired into a desert, where he remained during forty days without nourishment, and then allowed himself to be tempted by the devil.

Q. Why did our Lord permit himself to be tempted by the devil?

A. Our Lord permitted himself to be tempted by the devil, in order to vanquish him, and to show us how we ought to triumph over temptation.

Q. Whither did our Lord go when he went out of the desert?

A. On going out of the desert, our Lord returned

[g] Luke iii. 22.

to the banks of the Jordan : it was here that he chose his first disciples. These were Andrew, and Simon Peter his brother, with Philip, all three of the town of Bethsaida. Our Lord went with them to Cana in Galilee.

Q. What miracle did our Lord work in this town ?

A. Our Lord, having arrived in the town of Cana, was invited, as also were the Blessed Virgin and his disciples, to a marriage feast. At the request of his divine mother, he changed the water into wine ; and by so doing, teaches us that the Blessed Virgin is all-powerful with him, and also, that he is ready to supply our temporal wants.

Q. What other effects did this miracle produce ?

A. The other effects of this miracle were, to strengthen the faith of the disciples of our Lord, and to draw others to him, in particular James and John, the sons of Zebedee, who were fishermen : they followed our Saviour to Jerusalem, whither he went to celebrate the feast of the Pasch.

Q. What did he in Jerusalem ?

A. Our Lord went into the Temple, where he drove out the buyers and sellers.

Q. In what manner ?

A. He armed himself with a scourge, and overthrew the tables of the money-changers, saying, "*My house shall be called the house of prayer ; but you have made it a den of thieves.*"[h] No one dared to resist, so strongly did the impression of the divinity make itself to be felt by all. Saint Jerome regards this action as one of the greatest of our Saviour's miracles.

I am resolved to love God above all things, and my neighbour as myself, for the love of God ; and in testimony of this love, I will promptly resist temptation.

[h] Matt. xxi. 13.

LESSON V.

Public Life of our Lord. First Year.

Q. Whither did our Saviour go, after having driven the buyers and sellers out of the Temple?

A. After having driven the buyers and sellers from the Temple of Jerusalem, Jesus Christ departed for Galilee, going by Samaria.

Q. What occurred during this journey?

A. In this journey he converted the Samaritan woman. Our Saviour having told this woman all whatsoever she had done, he announced to her that he was the Messiah; she believed his word, and ran into the city, announcing what had taken place. The inhabitants also came forth, and found the Saviour, who entered their city and converted a great number of them.

Q. What miracle did he work at Capharnaum?

A. Our Saviour having arrived at Capharnaum, a city of Galilee, delivered a possessed person from the devil, in the presence of a great number of people. Suddenly the devil cried out by the mouth of the possessed, saying, "*Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy one of God. Jesus rebuked him, saying, Hold thy peace, and go out of him.*"[1]

Q. What other miracle did he work?

A. The news of the deliverance of the possessed soon spread over the country. From all parts there came persons to see and to hear the great prophet. On one occasion, so many people were assembled around a house, wherein he was, that no access could be had through the crowd; four men, who carried a paralytic upon a bed, went upon the roof of the house, and

[1] Luke iv. 34, 35.

made a large opening, through which they let down the sick man, lying in his bed, at the feet of Jesus, and in the midst of the assembled multitude.

Q. How did Jesus proceed in his cure?

A. Our Saviour seeing the faith of this man, said to him, "Man, *thy sins are forgiven thee; and the Scribes and Pharisees began to think, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone?*"[k]

Q. What did our Saviour say to them?

A. Our Saviour, knowing their thoughts, asked them: "*Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk. But, that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house. And, immediately rising up before them, he took up the bed on which he lay, and he went away to his own house glorifying God.*"[l]

Q. What did our Saviour after this?

A. After this miracle, which so clearly proved his divinity, our Saviour went out of the city, ascended a mountain, where he passed the night in prayer; and in the morning he chose twelve of his disciples, whom he called Apostles, which term signifies persons who are sent.

Q. What are the names of the twelve Apostles?

A. These are the names of the twelve Apostles: Peter, James and John, sons of Zebedee, Andrew, Philip, Bartholomew, Matthew, Thomas, James and Judas, the sons of Alpheus, Simon, and Judas Iscariot, who betrayed him.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will this day offer up prayers for sinners and for the sick.

[k] Luke v. 20, 21. [l] Ib. 22, 23, 24, 25.

LESSON VI.

Public Life of our Lord. First Year.

Q. What did our Saviour after having chosen his Apostles?

A. After having chosen his Apostles, our Saviour addressed to his disciples, and to a great multitude of people, that admirable discourse which is entitled the Sermon on the Mount.

Q. How may this discourse be divided?

A. This discourse may be divided into two parts: the first particularly regards the Apostles and ministers of the Gospel; the second, all the faithful.

Q. What does our Saviour teach in the first part?

A. In the first part, our Saviour teaches us in what real happiness consists. He removes the ideas that man had formed since his fall into original sin, loudly proclaiming, that neither riches, nor honours, nor pleasures, can secure happiness; but, on the contrary, that it is to be found in a detachment from these, and in an ardent desire, and a faithful practice of Christian virtues.

Q. What else did he say?

A. He said to the Apostles, who were commissioned to preach these truths, that they ought to be very holy, since they were the light of the world and the salt of the earth.

Q. What did our Saviour teach in the second part of his sermon?

A. He taught that the new law is more perfect than the old; consequently, that Christians ought to be more holy than the Jews. And, after having recommended the great precept of charity, and the love of our enemies, he concluded by saying, "*Be ye perfect, as your heavenly Father is perfect.*"[m]

[m] Matt. v. 48.

Q. What are the principal means which our Saviour gave to enable us to arrive at this perfection?

A. Prayer constitutes one of the principal means which our Saviour gave to enable us to arrive at this perfection. "*Ask,*" said he, "*and you shall receive. If you being evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him. Thus, therefore, shall you pray: Our Father,*" *&c.*[n]

Q. What is the second?

A. The second is fasting: "*When thou fastest,*" said he, "*anoint thy head and wash thy face, that thou appear not to men to fast; but to thy heavenly Father, who will repay thee.*"[o]

Q. What is the third?

A. The third is alms: "*Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not break through and steal.*"[p]

Q. What are your remarks upon these three means?

A. I have this remark to make upon these three means, that they are opposed to three prevailing inclinations of the human heart, which are the cause of all our sins, and the evils which prevail in the world.

Q. What else did our Saviour add?

A. Our Saviour added, that we must not be over solicitous for food and raiment. He commands us to labour; but he forbids distrust in his providence.

Q. What follows from this?

A. From this it follows, that our Lord has beaten down all disorderly love of riches, honours, and pleasures, the sad fruits of sin, and recalling man to his primitive perfection, he assures to him happiness, even in this life, and proves himself to be truly his Saviour.

Q. What did our Saviour after the Sermon on the Mount?

[n] Matt vi. vii. *passim.* [o] Ib. vi. 17, 18. [p] Ib. vi.

A. After the Sermon on the Mount, our Saviour confirmed his doctrines by miracles; he cured a leper, and the centurion's servant, who was a paralytic.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for those who persecute me.

LESSON VII.

Public Life of our Lord. Second Year.

Q. What did our Saviour after having cured the servant of the centurion?

A. After having cured the servant of the centurion, our Saviour worked many miracles; he cured a woman who had been afflicted with an issue of blood for many years, and raised to life a young girl who was twelve years old; he also gave to the people many salutary instructions.

Q. What did he then?

A. In order to lay the foundation of the ecclesiastical hierarchy, he associated together a certain number of disciples, who were hereafter to labour in preaching the Gospel under the Apostles; and, in order to fit them for their office, he made them his co-operators, and the witnesses of his miracles.

Q. What miracles did he work in their presence?

A. He worked many miracles in their presence; among others, he raised to life the son of the widow of Naim. This young man was taken out to be buried; when our Lord arrived at the gate of the city, he touched the bier and said to the dead, "*Young man, I say unto thee, arise.*" At that instant, he that was dead sat up and began to speak. Jesus delivered him to his mother, and all the people cried out, "*A great prophet is risen up among us, and God hath visited his people.*"[q] These expressions proclaimed the coming of the Messiah.

[q] Luke vii. 14, &c.

Q. What was the object of this miracle?

A. This miracle enabled our Saviour to prove his divinity to the disciples of Saint John the Baptist, and to pass a eulogium upon his precursor. This great saint was then in prison, where he was put to death by order of the wicked King Herod.

Q. After this, whither did our Saviour go?

A. Our Saviour went to Capharnaum, and afterwards into a desert near that city.

Q. What miracle did he work there?

A. Our Saviour miraculously fed five thousand men with five loaves and two fishes. This miracle, though great, was merely an introduction to another still greater.

Q. What was that miracle?

A. That miracle was the multiplying of our Saviour's body and blood in the Eucharist. On his return to Capharnaum, our Saviour announced to the people the institution of the august Sacrament of the Altar, saying: "*I am the living bread which came down from heaven. My flesh is meat indeed, and my blood is drink indeed. The flesh which I will give you to eat is the same that shall be immolated for the salvation of the world.*" [r]

Q. What promise did our Saviour make to Saint Peter?

A. After his discourse upon the Eucharist, our Saviour went through the different districts of Galilee, and promised Saint Peter that he would appoint him head of his Church, saying, "*Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against her.*" [s]

Q. After this, what did he announce?

A. Our Saviour announced to Saint Peter, and to the other disciples, his passion and death, and prepared them against being scandalized by his humiliations.

Q. What did he do to prepare them?

[r] St. John vi. *passim.* [s] Matt. xvi. 18.

A. He took with him Peter, James and John, the sons of Zebedee, who were destined to be the witnesses of his agony, and went with them to the summit of a high mountain, where he was transfigured before them. His face became as resplendent as the sun, and his garments as white as snow. Moses and Elias appeared, talking with him. A bright cloud surrounded them. The Apostles, terrified, fell prostrate on the ground. At the same time a voice was heard from heaven, saying, "*This is my beloved Son, in whom I am well pleased. Hear ye him.*"[t] After this, our Saviour came down from the mountain.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will not neglect anything in my preparation for Holy Communion.

LESSON VIII.

Public Life of our Lord. Second Year.

Q. What miracle did our Saviour work when he had come down from the mountain?

A. On coming down from the mountain, our Saviour healed a boy possessed by the devil.

Q. What instructions did our Saviour give to his Apostles on this occasion?

A. On this occasion our Saviour inculcated to his Apostles the necessity, and also the power, of fasting and of prayer.

Q. What other instruction did he then give them?

A. Our Saviour, having again departed for Galilee, inculcated to his Apostles and his disciples the obligation of pardoning injuries, and condemned the conduct of those who refuse to overlook the injuries that are done to them.

Q. What means did he employ to effect his purpose?

[t] Matt. xvii. 5.

A. To effect his purpose he made use of a parable. A servant, said he, owed ten thousand talents to his master, and as he had not wherewith to pay it, the master ordered him to be seized, and his wife and children to be sold, that payment might be made. The servant besought him to have patience with him. The master, moved with companssion, forgave him all the debt. On going out, this servant met one of his fellow-servants, who owed him one hundred pence; and laying hold of him he throttled him, saying, "Pay what thou owest." The unhappy man besought him, saying, "Have patience with me, and I will pay thee all;" and he would not, but went and cast him into prison.[u]

Q. Continue the parable.

A. The master having been made acquainted with this barbarous conduct, ordered the wicked servant to come to him, and said: "I had pity on thee, and I forgave thee all the debt, shouldst not thou have had compassion also on thy fellow-servant?" And he ordered him to be thrown into prison until he paid the whole of the debt. "So also," added our Saviour, "shall my heavenly Father do to you, if you forgive not every one his brother from your hearts."[x]

Q. What followed after this instruction?

A. This instruction was followed by an event that enabled the Saviour to teach us with what a spirit of sweetness his disciples ought to be animated. The inhabitants of a city in Samaria having refused to receive him, two of his Apostles asked his permission to bring down fire from heaven upon this wicked city. Our Saviour replied, "*You know not of what spirit you are: the Son of Man came not to destroy souls, but to save.*"[y] He submitted to the affront without complaining, and elsewhere sought for shelter.

Q. What else happened to him in this journey?

A. During this journey the Saviour again pro-

[u] Matt. xviii. 28, 29, 30. [x] Ib. [y] Luke ix. 55, 56.

claimed the great precept of the love of God and our neighbour. Having arrived at the little town of Bethania, he lodged in the house of Lazarus and his two sisters, Martha and Mary.

Q. Whither did he go after this?

A. He went to the Temple of Jerusalem to celebrate the Feast of Tabernacles; here his enemies as well as the people were compelled to exclaim, "*Never did man speak like to this man.*" [z]

Q. Were they converted?

A. They were not converted. To make an impression upon them, the Saviour worked one of his sublimest miracles: he restored light to one born blind, a miracle that had never been performed by any prophet, or had been seen from the commencement of the world.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will sincerely forgive all who may have offended me.

LESSON IX.

Public Life of our Lord. Third Year.

Q. What was the object of the words, the miracles, and the actions of our Saviour?

A. The object of the words, the miracles, and the actions of our Saviour, was to save man. He came upon the earth to take away sin, and to weaken its influence. By his words he dissipated ignorance: by his miracles he confirmed his doctrines; all his actions tended to relieve the miseries of man.

Q. What other object had he in view?

A. Our Saviour also strove to banish the extreme apprehension which man had of God. He endeavoured to substitute the law of grace and of love, for the law

[z] John vii. 46.

of fear. He also wished to prevent man from falling into despair after having sinned.

Q. How did he effect that?

A. To effect that he always appeared kind, affable, and compassionate towards all; and to exhibit his goodness and his mercy, he recounted many parables, particularly that of the prodigal son, and that of the lost sheep.

Q. Relate the parable of the lost sheep.

A. A shepherd, said the Saviour, had a flock of one hundred sheep. He loved them all, and he took the greatest care of them. Notwithstanding his vigilance, one of these sheep went astray. No sooner does he discover this, than he immediately leaves the ninety-nine, and goes in search of the one that had wandered away, looks for it everywhere, and gives himself no repose until he finds it.[a]

Q. Continue the same parable.

A. When he finds it, instead of beating it, he takes it gently upon his shoulders, and carries it to the fold, in order to spare it the fatigue of the journey. Having arrived at his house, he assembled his friends and neighbours: "Rejoice with me," he says, "I have found my sheep that was lost." Behold, concludes the Saviour, the portrait of your heavenly Father: "*I say to you there is more joy in heaven over one sinner doing penance, than over ninety-nine just.*"[b]

Q. What action did our Saviour perform after this parable?

A. After this affecting parable, our Saviour performed an action which fully revealed the goodness of his divine heart.

Q. What was that action?

A. Many parents presented their little children, and conjured him to bless them. Our Lord, "*embracing them, and laying his hands upon them, he blessed them.*"[c]

Q. What did he do after this?

[a] Luke xv. [b] Ib. [c] Mark x. 16.

A. In order to preserve their innocence and their lives, he declared that it would be better for any one to have a millstone hung around his neck, and to be cast into the sea, than to scandalize one of these little ones.

Q. What did he then announce to his Apostles?

A. Our Saviour then announced to his Apostles that his passion and death were near at hand; that he would be crucified, and, after the space of three days, he would rise again. The short time that intervened, he employed in giving them instructions, and in working still more splendid miracles.

Q. What were those miracles?

A. They were, principally, the conversion of Zacheus, and the raising to life Lazarus, who had been dead four days. This last miracle was performed at the very gates of Jerusalem, in presence of a great many of the Jews.

Q. What occurred after this?

A. Many of the Jews were converted, and believed in our Lord; but the priests and Pharisees, excited by jealousy, resolved to put him to death.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will avoid giving scandal to children.

LESSON X.

Public Life of our Lord. Third Year.

Q. When the leading men of Jerusalem had resolved to put our Lord to death, was that any reason why the people should no longer acknowledge him to be the Son of God?

A. Although the chief men of Jerusalem had resolved to put our Lord to death, that was no reason why the people should not acknowledge him to be the Son of God. The miracles of Jesus spoke a language *more convincing* than the hatred of the Synagogue.

Q. Had our Saviour omitted anything that was necessary to show that he was the true Messiah?

A. Our Saviour had omitted nothing necessary to show that he was the Messiah. He came into the world at the precise time the Messiah was expected; he was born at Bethlehem, of the race of David; he was adored by the kings, according to the predictions of the prophets. During more than thirty-two years, he exhibited, in his person, the exact portrait of Christ, by his doctrine, by his miracles, by his holiness, and by the literal accomplishment of the prophecies which related to him.

Q. What remained for him to do?

A. Nothing remained for him to do, but to give the final proof of his divine mission.

Q. How?

A. By dying; since the decisive trait of the Messiah was to be his death upon the cross, to be ordained by the Synagogue, to be executed by the hands of strangers, and which was to be followed, after three days, by his glorious resurrection, and finally crowned by his triumphant ascension.

Q. Was the Saviour afraid of the projects of the Synagogue?

A. The Saviour was not afraid of the projects of the Synagogue; he assured his enemies, that if on one day he should deliver himself into their hands, it was in consequence of his own free will.

Q. How did he assure them of this?

A. He made a public entry into Jerusalem, mounted upon the colt of an ass, followed by its mother; for the prophet Zacharias had predicted[d] that the Messiah would in that manner enter the city. All the people came out to meet him, with branches of palms in their hands, crying out, "Glory be to the Son of David: blessed is he who cometh in the name of the Lord."

Q. What did our Saviour in the midst of his triumph?

[d] Zach. ix. 9.

A. In the midst of his triumph our Saviour shed tears over Jerusalem, and predicted the calamities which would soon befall it. He went to the Temple, where a voice "*came from heaven*," saying, in answer to our Lord's prayer, that the name of his Father might be glorified: "*I have both glorified it, and I will glorify it again.*"[e]

Q. What happened when he was in the Temple?

A. Whilst he was in the Temple, a poor widow put a farthing into the "*treasury*," and our Lord said, she "*hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.*"[f] This he said to teach us the merit of a pure intention.

Q. Whither did he go upon leaving the Temple?

A. Upon leaving the Temple, our Saviour retired to Mount Olivet,[g] where he announced to his Apostles the destruction of Jerusalem, and of the Temple, as also the consummation of the world, and the signs which will precede the last judgment.

Q. What followed?

A. He then returned to Bethania, to the house of Simon the leper; there came a woman who poured precious ointment upon his head.[h] This action so much irritated the avaricious Judas, that he resolved to sell his master. To effect this, he went in search of the chief priests, and said to them, "How much will you give me, and I will deliver him to you?"[i] They appointed him thirty pieces of silver: this was the price of a slave. Judas returned to our Lord, waiting for an opportunity to betray him.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will perform all my actions with purity of intention.

[e] John xii. 28. [f] Mark xii. 43, 44. [g] Ib. xiii. 3.
[h] *Ib. xiv.* [i] Matt. xxvi. 15.

LESSON XI.

Public Life of our Lord. Third Year.

Q. What did our Saviour do at the close of his life?

A. At the close of his life, our Saviour celebrated the Pasch with his disciples. About three hours after mid-day, he sent two of his disciples to Jerusalem, in order to prepare what was necessary for the Pasch: "*He said to them, Go ye into the city, and there shall meet you a man carrying a pitcher of water, follow him, and whithersoever he shall go in, say to the master of the house, The Master saith, Where is my refectory, where I may eat the Pasch with my disciples? and he will show you a large dining-room furnished; and there prepare ye for us.*"[k]

Q. What do these words teach us?

A. They teach us that our Lord knew what was to come to pass, and that he was master over the hearts of men.

Q. What did the Apostles?

A. The Apostles did as our Saviour had required them to do, and they found all things as he had foretold. Towards evening, he arrived, and seated himself at table with his disciples, to eat the Paschal Lamb. It was then that Jesus said to them, "*One of you shall betray me . . . . The Son of Man indeed goeth . . . . but woe to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born.*"[l] The Apostles believed that our Saviour was going to take possession of his kingdom, and disputed among themselves which of them should there occupy the first place.

Q. How did our Saviour act on this occasion?

A. Our Saviour took pity on their weakness, and he

[k] Mark xiv. 13, 14, 15. [l] Ib. xiv. passim.

told them "*that the kingdom to which he was going, and to which they also were destined, was not like to the kingdoms of this world, and that humility and purity of heart could alone conduct them thither.*"[m] He then rose from table, washed their feet, and said to them, "*You call me Master and Lord, and you say well, for so I am. If I, being your Lord and Master, have washed your feet, you also ought to humble yourselves by washing one another's feet; for I have given you an example, that as I have done to you, so you do also.*"[n]

Q. What followed the washing of the feet?

A. The washing of the feet was followed by the institution of the Holy Eucharist, destined to replace the sacrifices of the old law.

Q. How did he institute the Holy Eucharist?

A. He took bread, blessed it, broke it, and gave it to his Apostles, saying, "*Take ye and eat, this is my body, which is given for you.*"[o] In like manner, also, he took the chalice, blessed, and presented it to his Apostles, saying, "*Drink ye all of this, for this is my blood, which shall be shed for you.*"[p] Afterwards, he gave them power to consecrate his body and blood, by saying, "*Do this for a commemoration of me.*"[q]

Q. What did our Lord say to Judas?

A. Our Lord, after communion, casting his eyes sorrowfully upon Judas, wishing to give him a last warning, said, "*That which thou dost, do quickly.*"[r] Judas remained insensible to this last admonition, and went out of the room.

Q. What did our Saviour after Judas had gone out?

A. After Judas had gone out, our Saviour gave himself up without restraint to the effusion of his tenderness in the farewell address which he made to his Apostles. After which, he gave thanks, and returned with his disciples to the mountain of Olives.

[m] Luke xxii. [n] John xiii. [o] Luke xxii. 19.
[p] *Ib. 20.* [q] Ib. [r] John xiii. 27.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will prepare myself with the greatest care for Holy Communion.

LESSON XII.

Passion of our Lord Jesus Christ.

Q. Relate the passion of our Lord.

A. Our Lord, accompanied by eleven of his Apostles, went to the garden of Gethsemani. Judas knew the place where Jesus was accustomed to retire to pray. Our Saviour said to his Apostles: "Remain here, while I go to pray; pray you also, lest you enter into temptation." Leaving the others, he took with him Peter, James, and John, and he said to them, "My soul is sorrowful even unto death. Stay you here and watch with me." Then going a little before them, he went to the distance of about a stone's throw, and kneeling down, he made this prayer: "My Father, let this chalice pass from me; but not my will, but thine be done."

After this prayer, he arose, and went to his disciples, and found them all three asleep. He said to Peter, "Simon, sleepest thou? Couldst thou not watch one hour with me? Watch ye and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak." He went from them a second time, and repeated the same prayer. On his return, he found them again asleep; and going away again the third time, he made the same prayer. Then falling into an agony, he experienced a bloody sweat, which trickled down in great drops upon the ground: an angel descended from heaven to comfort him. After which, returning to his disciples, he saith to them, "Sleep ye now, and take your rest, behold he who will betray me is at hand; rise, let us go to meet him."

As he was yet speaking, Judas came, followed by a

troop of soldiers and servants, sent by the priests and the ancients of the people; some of whom were armed with clubs, others carried lanterns and torches.

All this came to pass in order to fulfil the words of the prophet; who said, in speaking of the Messiah, "He was reputed with the wicked."* Judas gave them a sign, saying, "Whomsoever I shall kiss, that is he. Lay hold on him, and lead him cautiously away." Having arrived in the presence of Jesus, going up to him, he saith, "Hail, Rabbi!" and he kissed him. Jesus said to him, "Friend, wherefore art thou come? Judas, dost thou betray the Son of Man with a kiss?" Jesus then went forth, and said to those who had come to apprehend him, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." No sooner had he said this than they reeled backward, and fell prostrate on the ground. Jesus, who had struck them down, permitted them to rise, and to seize him.

Then Simon Peter, who had a sword, drew it, and striking a servant of the high priest, cut off his right ear. Jesus said to him, "Put thy sword into the scabbard." He then put forth his right hand, and healed him who had been wounded. The Apostles fled. The Jews took Jesus, bound him, and led him first to Annas, who was the father-in-law to Caiphas, the high priest; thence they led him to Caiphas, where the scribes and the ancients were assembled. But Peter followed him afar off to the high priest's palace. Then Caiphas interrogated Jesus respecting his doctrine and his disciples: Jesus answered, "I have spoken openly in public; ask those who have heard me." And when he had said this, one of the servants gave Jesus a blow, saying: "Answerest thou the high priest so?" Then they produced two false witnesses; but their testimonies did not agree. On which, the high priest said to Jesus, "I abjure thee by

* Is. liv. 12.

the living God, that thou tell us if thou be the Christ, the Son of God?" Jesus said to him, "Thou hast said it." Then the high priest rent his garments, saying, "He hath blasphemed; what further need have we of witnesses. What think you?" But they answering, said: "He is guilty of death." On retiring, they gave Jesus in charge to the soldiers and servants, who subjected him to every species of outrage.

A servant of the high priest, seeing Peter in the court below, warming himself at the fire, saith to him, "Thou also wast with Jesus of Nazareth." But Peter denied him three times before all who were present. Then Jesus looked upon him, and the cock crew for the second time. Peter remembered the word that Jesus had said to him; "Before the cock croweth twice, thou shalt deny me thrice," and he went out and wept bitterly.[t]

As soon as it was day, the ancients of the people, and the chief priests and scribes came together, saying, "Tell us if thou be the Christ? And Jesus answered them, "I am." Then they condemned him to death; and led him to Pontius Pilate, to obtain permission to put him to death. It was then that Judas repented, seeing Jesus was condemned. He hurried back to the Temple, taking with him the thirty pieces of silver, to the chief priests and ancients, saying: "I have sinned in betraying innocent blood." But they said, "What is that to us? Look thou to it." He then went forth, and hanged himself. But they, taking the thirty pieces of silver, bought with them the potter's field, to be a burying-place for strangers. This took place, that the prediction of the prophet might be fulfilled, who foretold that the Messiah should be sold for thirty pieces of silver, with which they would buy the potter's field.[u]

O, my God! who art my only beloved, it is now that

[t] Mark xiv. [u] Zach. xi. 12, 13.

I see how much thou hast loved me, and I am resolved to love thee with my whole heart.

LESSON XIII.

Passion of our Lord continued.

Q. Continue the history of the Passion.

A. The Jews, coming with Jesus before the house of Pilate, would not enter into the hall, that they might not be defiled, and thus be prevented from eating the Pasch. Pilate therefore went out to them, and said, "What accusation bring you against this man?" They answered, and said to him, "If he were not a malefactor, we would not have delivered him up to thee." Pilate then said to them, "Take him and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death."

Pilate asked him, "Art thou the king of the Jews?" Jesus answered, "I am a king; but my kingdom is not of this world." Pilate said to the Jews, "I find in him no cause for condemnation." They cried out, saying, "He stirreth up the people to sedition." Pilate said to our Lord, "Answerest thou nothing? Behold of how many things they accuse thee." But Jesus still remained silent. Pilate, having discovered that Jesus came from Galilee, sent him to Herod. Herod had a great wish to see Jesus, expecting to witness a miracle. His vain curiosity was not gratified. He and all his courtiers derided our Lord, putting on him a white garment, the badge of a fool, and thus clothed, sent him back to Pilate.

Pilate said to the Jews, "You have brought this man to me as one that stirreth up the people to revolt, and behold! I having interrogated him in your presence, find no cause for condemnation, neither hath Herod, in reference to those crimes of which you accuse *him,* I will therefore chastise him and let him go."

Nevertheless, he was apprehensive this means might not save Jesus, he had therefore recourse to another. It was the custom, at the time of the Pasch, for the governor to release a prisoner, at the choice of the people. Now there was in prison a notorious criminal called Barrabas. He was a robber, and had been convicted of sedition and murder. Pilate then said to the people, "Will you, therefore, that I release unto you Barrabas, or Jesus, who is called Christ?" The priests persuaded the people to choose Barrabas, and to condemn Jesus. Then Pilate said to them, "Which of the two shall I deliver unto you?" Again they all cried out, "Not this man, but Barrabas." Pilate then said, "What will you that I do unto Jesus, the king of the Jews?" They answered, "Let him be crucified." He then again said to them, "What evil hath he done? I find no reason why he should be put to death. I will cause him to be scourged, and then set at liberty." But they cried out again, "Let him be crucified." And Pilate, seeing that he prevailed nothing, taking water, washed his hands before the people, saying, "I am innocent of the blood of this just man; look you to it." And all the people answering, said, "His blood be upon us, and upon our children." Having scourged Jesus, he delivered him to them to be crucified. Then the soldiers stripped him of his clothes; put a purple robe upon him; and platting a crown of thorns, they put it upon his head, and a reed in his hand; and bowing the knee before him, they mocked him, saying, "Hail! king of the Jews." And spitting upon him, they took the reed and struck his head.

In this state Pilate brought forth and showed the Saviour to the people, and said to them, "Behold the man." On which the chief priests and the officers cried out, saying, "Crucify him! crucify him! If you release this man, you are no friend to Cæsar." Now, when Pilate had heard these words, he delivered Jesus into their hands. Then the soldiers seized him, tore

off his purple robe, clothed him again with his own garments, and conducted him out of the city to be crucified. Bearing his cross, he went forth to Calvary. He soon fell under its weight. They then laid hold on one Simon of Cyrene, who was coming out of the country, and compelled him to carry the cross after Jesus. Now there followed him a great multitude of people, and of women, who wept. But Jesus, turning to them, said, "Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children." No sooner had they come to Calvary, than they crucified him, and two thieves with him, one on the right hand, and the other on the left. And Jesus said, "Father, forgive them, for they know not what they do."

The soldiers then divided his garments, and cast lots for his vestment.[x] The Jews, blaspheming, exclaimed, "If thou be the king of Israel, come down from the cross, and we will believe in thee."[y] If our Saviour had come down from the cross, he would not have been the Messiah, because the prophets had announced that the Messiah would die upon the cross.[z] The Saviour converted the good thief.[a] "*Now there stood by the cross of Jesus his mother . . . . and the disciple whom he loved. He saith to his mother, Woman, behold thy Son. . . . . After that, he saith to the disciple, Behold thy mother.*"[b] Mary adopted John for her son, and in his person all Christians.

Darkness covered the earth, and the sun withdrew its light. The Saviour cried out with a loud voice, "*My God, my God, why hast thou forsaken me?*" He then said, "I thirst." Now there was a vessel set there full of vinegar. And putting a sponge filled with vinegar on a bunch of hyssop, they put it to his mouth. This was the accomplishment of the prophecy of David: "*In my thirst they gave me vinegar to drink.*"[c] Jesus

[x] John xix. 24; Ps. xxi. 19.
[y] Matt. xxvii. 42.
[z] Is. liii. 7, &c.
[a] Luke xxiii. 40.
[b] John xix. *passim.*
[c] Ps. lxviii. 22.

having taken the vinegar, and knowing that nothing was wanting to complete his sacrifice, nor to fulfil the prophecies, nor to prove his love for man, cried out with a loud voice, "'*Father, into thy hands I commend my spirit.' Saying this, he bowed his head and gave up the ghost.*"[d]

O my God! who art the very essence of love, weeping at the foot of thy cross, I renew with all my heart the resolution I have made to love thee above all things, and my neighbour as myself, for the love of thee.

LESSON XIV.

Burial and Resurrection of our Lord.

Q. What miracle occurred at the death of our Saviour?

A. At the moment in which our Saviour expired, the darkness which had overspread the earth was dissipated, the veil of the Temple was rent from top to bottom, the earth quaked, the rocks were rent, the graves were opened, and many of the dead arose.

Q. What were the effects of these miracles?

A. The centurion, who commanded the guard placed over the Saviour, was converted, and exclaimed, "*Indeed, this man was the Son of God.*"[e] The soldiers also who had crucified him cried out in like manner; and many persons, who were witnesses of these wonders, returned striking their breasts.

Q. What did the chiefs of the synagogue?

A. The chiefs of the synagogue besought Pilate to let them break the legs of those who had been crucified. Pilate sent soldiers to do as the Jews had demanded.

Q. What did the soldiers?

A. The soldiers broke the legs of the two thieves; but seeing that Jesus was dead, they did not break his

[d] Luke xxiii. 46. [e] Mark xv. 39.

legs; but one of the soldiers opened his side with a spear, and immediately there came out blood and water.

Q. What remark do you make upon the above?

A. I remark a divine interposition in all and each of these events. Although our Lord was already dead, the soldiers might have broken his legs as well as those of the thieves; but it was necessary that the Scriptures should be accomplished. In speaking of the Paschal Lamb, God had said, "*You shall not break a bone thereof.*"[f] This figure was to be fulfilled in the Saviour, who was truly the Paschal Lamb. It was contrary to the orders given, or, at least, without the warrant of the officers, that one of the soldiers opened the side of Jesus with a lance; but it was also necessary that this other prophecy should be accomplished: "*They shall look upon me whom they have pierced.*"[g]

Q. Who were those who buried our Saviour?

A. Those who buried our Saviour were Joseph of Arimathea, and Necodemus.[h] They wrapped his body in linen, with spices; they placed it in a new sepulchre hewed out of a rock, wherein no one had yet been laid; and having rolled a large stone to the entrance, they went away.

Q. What precautions did the chiefs of the synagogue take?

A. They obtained permission from Pilate to place a guard at the sepulchre, and they sealed the stone which closed the entrance with the public seal; but all this only tended to make manifest their own folly, and to establish the truth of the resurrection of our Lord.

Q. When did he arise?

A. He arose early on the morning of the third day. Soon after this had taken place, Mary Magdalan, and other holy women, bringing perfumes, arrived at

[f] Exod. xii. 46. [g] Zach. xii. 10.

[h] For the above account of our Saviour's passion and death, *see the four* Evangelists.

the sepulchre. They entered, but did not find our Lord.

Q. To whom did our Lord first show himself?

A. Our Lord first showed himself to Mary Magdalan, and afterwards to the other holy women, and commanded them to announce his resurrection to Peter and his disciples.

Q. How did the guards act on this occasion?

A. The guards went to the chiefs of the synagogues and informed them what had occurred. The princes, priests, and ancients immediately assembled, and gave to the guards a large sum of money, saying to them, "You must testify that his disciples came and took him away, under cover of night, whilst you slept."

Q. What was their object in this?

A. Their object was to deceive the people by this gross falsehood; for the chiefs of the synagogue themselves gave no credit to their testimony, since they persecuted and put to death the Apostles, not for having taken the body of their master from the tomb, or for falsely announcing his resurrection, but only for preaching in defiance of their prohibition.[1]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will be present at mass, with the same dispositions I should have evinced had I been on Mount Calvary at the death of our Lord.

LESSON XV.

The Glorious Life of our Lord.

Q. How did our Lord prove his resurrection to the Jews?

A. Our Lord proved his resurrection to the Jews by taking his body out of their hands. The Jews were masters of the tomb of our Lord; they were therefore

[1] Acts iv. 18.

obliged to produce his body on the third day, or to acknowledge that he had risen.

Q. Why did not our Lord show himself to the Jews after his resurrection?

A. Our Lord did not show himself to the Jews after his resurrection, firstly, because this was a grace they did not deserve; secondly, "Because they would," says St. Chrysostom, "have abused this grace as they had abused others which he had bestowed."

Q. What reason is there for making this assertion?

A. Their former conduct fully justifies it. They were not converted when they witnessed the resurrection of Lazarus, nor when they saw the miracles wrought by the Apostles in proof of the resurrection of their master; on the contrary, they became more obdurate. They did not want proofs, but good will.

Q. How did our Lord prove his resurrection to his disciples?

A. Our Lord proved his resurrection to his disciples by showing himself to them, by speaking with them, by eating with them, and by permitting them to touch him.

Q. Did he show himself many times after his resurrection?

A. Our Lord showed himself often after his resurrection; firstly, to Saint Peter; secondly, to Saint James; afterwards, to the two disciples who were going to Emmaus; and to the Apostles when assembled together; and finally, to more than five hundred disciples at once.

Q. Did the Apostles readily believe in the resurrection of our Lord?

A. The Apostles did not readily believe in the resurrection of our Lord. Saint Thomas went so far as to say, that he would not believe unless he put his fingers into the wounds caused by the nails, and his hand into the side of our Lord. Eight days after the resurrection, the disciples being again assembled, our Lord appeared, and said to Thomas, "*Put in thy fingers*

hither, and see my hands: and bring hither thy hand and put it into my side, and be not faithless, but believing. Thomas answered, and said to him, My Lord and my God."[k]

Q. What was the occupation of our Lord during the forty days that he remained upon the earth after his resurrection?

A. The occupation of our Lord, during the forty days he remained upon the earth after his resurrection, was to convince his Apostles that he was truly risen, and to instruct them perfectly in his doctrine. He wished also to teach us how we ought to live, when we have had the happiness of rising from sin to the life of grace.

Q. Why did our Lord take such measures to prove his resurrection?

A. Our Lord took those measures to prove his resurrection, because this miracle is the foundation of the Christian religion.

Q. What is a miracle?

A. A miracle is a work contrary to the laws of nature, a work God only can perform. For example, to restore by a word, or by a simple touch, sight to one born blind, and life to the dead.

Q. Can God work miracles?

A. By that question you ask, Can God suspend the laws which he has established? "It would," says an infidel, "be doing too much honour to make any reply to one who would pretend to say that God could not work miracles: the only proper reply to such a one would be to treat him as a fool."[l]

Q. Has God wrought any miracles in favour of the Christian religion?

A. Yes; God has wrought miracles in favour of the Christian religion; and we are as certain of this as we are of many celebrated events of antiquity, of which no one can doubt; such, for example, as the existence

[k] John xx. 27, 28. [l] J. J. Rousseau, Lettre de la Montagne.

of an Alexander, and of a Cæsar. Millions of martyrs have died, to attest the truth of the miracles of our Lord, and of his Apostles.

Q. Do miracles prove the truth of religion?

A. Yes; miracles prove the truth of religion. No one but God can work miracles, and God being truth itself, cannot work miracles to authorize lies: it therefore follows, that the Christian religion, in favour of which God has wrought so many miracles, is the true religion, and the only true one; consequently, to be saved, it is necessary to believe in religion, and to practise it.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will avoid all bad company.

LESSON XVI.

Our Lord the Restorer of the World.

Q. Why did the Messiah come upon the earth?

A. According to the Prophets, the Messiah came upon the earth to take away the sins of the world.

Q. What do you mean by that?

A. I mean by that, firstly, to expiate sin; secondly, to repair its consequences; thirdly, to furnish us with means not to commit any more, and to enable us to arrive at eternal happiness.

Q. Has our Lord expiated sin, inasmuch as it was an offence against God?

A. Yes, our Lord has expiated sin, inasmuch as it was an offence against God. In sinning, man revolted against God, and our Lord humbled himself for it before God, to the extent of annihilation. In sinning, man offended infinite justice. Our Lord suffered all that a man could suffer, and in a manner infinitely meritorious, since he was both God and man.

Q. Has our Lord repaired the consequences of sin?

A. Yes, our Lord has repaired the consequences of sin.

Q. What are they?

A. The first consequence of sin, with relation to man, is ignorance. Before sinning, man knew God; he also knew himself and creatures as he ought to know them; in sinning, he in a great measure lost this previous knowledge. Hence came idolatry, and all the errors which have spread over the earth. In the person of our Lord, man has recovered this knowledge.

Q. Explain your answer.

A. I explain, by stating its meaning. It means that our Lord, as man, possessed all the knowledge possessed by the first Adam, but in a greater degree.

Q. What is the second consequence of sin?

A. The second consequence of sin is concupiscence, or an inclination to do evil, to love ourselves and creatures. Before sinning, man loved that which it was his duty to love, and nothing else. Sin has disordered all his affections.

Q. Has our Lord repaired this second consequence of sin?

A. Our Lord has repaired this second consequence of sin; that is to say, as man, he was perfectly free from concupiscence.

Q. What is the third consequence of sin?

A. The third consequence of sin is death, every species of disease, and all temporal evils. From these, man, as represented in the person of our Lord, has been freed.

Q. How is that?

A. Our Lord, after having borne our infirmities, and suffered death in order to expiate sin, became, as man, immortal, impassible, glorious, and triumphant in heaven, for all eternity.

Q. Has our Lord taken away sin in reference both to God and man?

A. Yes, our Lord has taken away sin in reference

both to God and man. God and man were separated by sin, but were reunited in the person of our Lord, in the strictest sense.

Q. Has our Lord taken away sin with relation to creatures?

A. Our Lord has taken away sin with relation to creatures. In sinning, man had turned away creatures from their proper end, to make them serve iniquity. In the person of our Lord, all creatures were reclaimed to their proper end; for our Lord has made them all subservient to the glory of God.

Q. Has our Lord procured for us the means to avoid sin, and to attain to eternal happiness?

A. Yes, our Lord has procured for us the means to avoid sin, and to arrive at eternal happiness, as the example of the saints, in every state of life, of all times, and of all nations, fully proves.

Q. How can we make a profitable use of the means of salvation, which our Lord has procured for us, and participate in the benefit of redemption?

A. The conditions necessary to make a profitable use of the means of salvation, which our Lord has procured for us, and to participate in the benefits of redemption, are to unite ourselves to him.

Q. Explain this.

A. Our union with the first Adam made us guilty and unhappy: our union with our Lord, who is the second Adam, makes us innocent and happy.

Q. Can we fully enjoy this innocence and this happiness whilst we are upon earth?

A. We cannot fully enjoy this innocence and happiness whilst we are upon earth, because it is only in heaven that the redemption of our Lord produces the plenitude of its fruits.

Q. What conclusion are we to draw from all this?

A. We must conclude from all this, firstly, that our Lord has done all that was necessary for the Messiah to do, which was to take away the sins of the world; *secondly, that* we ought to use all our efforts to unite

ourselves to the new Adam, in order to become innocent and happy, as we became guilty and unhappy, in consequence of our union with the first Adam.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will do all things in union with our Lord.

LESSON XVII.

Our Lord the new Adam.

Q. What is the object of our union with our Lord, the new Adam?

A. The object of our union with our Lord, the new Adam, is our deliverance from evil, our happiness, and the glory of God, in time and eternity.

Q. How is this union effected?

A. This union is effected by faith, by charity, and above all by the Holy Communion: to unite ourselves to our Lord is the end of all religion.

Q. Why are these three descriptions of union necessary?

A. These three descriptions of union are necessary, for our Lord has said: "*Whoever will not believe shall be condemned.*[m] *Whoever loveth not, abideth in death.*[n] *If you do not eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.*"[o]

Q. How are we spiritually united to the second Adam?

A. We are spiritually united to the second Adam by faith.

Q. What is faith.

A. Faith is a supernatural virtue, by which we firmly believe all that God has revealed to his Church, because he is truth itself. He who believes submits his understanding, and unites it to that of our Lord, and is freed from ignorance.

[m] Mark xvi. 16. [n] 1 Ep. John iii. 14. [o] John vi. 54.

Q. Is our faith in Jesus Christ reasonable?

A. Yes, our faith in Jesus Christ is reasonable, because it rests upon a solid foundation. This foundation is the word of God, attested by undoubted miracles, sealed with the blood of millions of martyrs, and admitted by the whole world since the commencement of ages.

Q. What are the principal characteristics of faith?

A. The principal characteristics of faith are, firstly, *universality*, that is to say, our faith must admit all truths revealed by God, and taught by the Church; secondly, *simplicity*, that is to say, we ought to believe without reasoning, without disputing: when God has spoken, our reason ought to be silent and submissive.

Q. What are the advantages of faith?

A. The advantages of faith are, firstly, to unite us to the new Adam, and to make us participators of his redemption; secondly, to dissipate the darkness and ignorance into which the sin of the first Adam has plunged us; thirdly, to cure our pride.

Q. What is the object of faith?

A. All the truths revealed by God, and defined by the Church, are the object of faith; amongst these truths there are some above our reason, and which we cannot understand. These are called mysteries.

Q. Why is it reasonable to believe mysteries?

A. It is reasonable to believe mysteries, firstly, because reason itself commands us to admit a number of truths which we cannot comprehend, but whose existence is certain; secondly, because, if there were no mysteries in religion, it would not come from God, it would be a false religion.

Q. What are the principal advantages of the mysteries of religion?

A. The principal advantages of the mysteries of religion are, firstly, they put a curb on the curiosity of the mind, and render unassailable those truths which are the basis of religion and society; secondly, they are the foundation of all virtues; there is not one

which does not suggest motives of gratitude towards God, love for our brethren, and watchfulness in reference to ourselves.

Q. What sins are opposed to faith?

A. The sins opposed to faith, that is to say, which hinder or destroy the union of our minds with the second Adam, are infidelity, apostasy, heresy, and wilful ignorance.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often make acts of faith.

LESSON XVIII.

Spiritual Union, by Faith, with our Lord, the new Adam.
First and Second Articles of the Creed.

Q. Wherein are those truths contained, which are the object of our faith?

A. An abridgment of the truths which are the object of our faith, is contained in the Apostles' Creed. Before separating to preach the Gospel, the Apostles made an abridgment of the doctrine of their master, in order that all Christians might be of one faith, and that, from the beginning, they might learn the most important truths of religion. This abridgment is called the Apostles' Creed.

Q. What does the Creed teach us?

A. The Creed teaches us, in an abridged form, all that we ought to believe of God, of man, and of the world.

Q. What ought we to believe of God?

A. We ought to believe that there is a God, and only one God, that in this one God there are three distinct persons, who are equally God, yet form but one and the same God, because they have but one and the same nature.

Q. What else ought we to believe?

A. We ought also to believe that the Father begot

the Son, equal to him from all eternity; that the Son was made man to redeem us; that in this Son of God, made man, and called Jesus Christ, there are two natures, the divine and human natures; consequently, two wills, the divine and human; but only one person, the divine person of the Son; finally, we are also to believe that the Holy Ghost is equal in all things to the Father and the Son, and that he proceeds from both.

Q. What are we to believe of man?

A. We are to believe of man, that he has been created by God; that he has a spiritual soul, free and immortal; that he has sinned, has been redeemed, and that he will one day rise to be judged, and to receive, according to his works, eternal happiness, or eternal misery.

Q. What are we to believe of the world?

A. We are to believe of the world, that it has been created, that it is in all things preserved and governed by Providence, and that it will have an end.

Q. How many parts are there in the Creed?

A. There are three parts in the Creed: the first, which regards the Father, and the work of the creation; the second, which regards the Son, and the work of the redemption; the third, which regards the Holy Ghost, and the work of sanctification. The three parts are divided into twelve articles.

Q. What is the first article?

A. The first article is, *I believe in God, the Father Almighty, Creator of heaven and earth.*

Q. Why do you say, I believe in God?

A. To believe *in* God, is to hold for true, for certain, and above all species of doubt, the existence of one only God; the existence, also, of his goodness, wisdom, truthfulness, and all other perfections, because he has revealed them to us. We are, moreover, to confide ourselves and all things entirely to him.

Q. Why do we give to God the name of Father?

A. We give to God the name of Father, firstly, because from all eternity he beget the Son, and is the origin of all that exists; secondly, because he has created us; thirdly, because, in our Lord, he has adopted us for his children.

Q. Why do we call him Almighty?

A. We call him Almighty, because there is nothing impossible to God. This leading truth produces in us confidence, humility, and gratitude.

Q. Why do we say Creator of heaven and earth?

A. We say Creator of heaven and earth, because God is the creator of all things; but although we say the Father has created heaven and earth, we must understand, that the work of the creation is common to the three persons of the holy and undivided Trinity.

Q. What is the second article of the Creed?

A. *And in Jesus Christ, his only Son, our Lord.*

Q. What signifies the name Jesus?

A. The name Jesus signifies Saviour, because the Son of God made man, saved us from sin and eternal death.

Q. What signifies the term Christ?

A. The term Christ signifies anointed, or consecrated. Our Lord is called anointed or consecrated, because it was the custom of the Hebrews to consecrate with holy oil their priests, their kings, and their prophets; and our Lord was king, priest, and prophet. The unction with which our Lord was consecrated, was not an ordinary participation of divine grace; the plenitude of the divinity dwelt in him.

Q. What signify the words, *His only Son our Lord?*

A. The words, *His only Son our Lord*, signify, firstly, that our Lord is the Son of God, by nature; we also are the sons of God, but only by adoption; secondly, that our Lord Jesus Christ is *our Lord*, or our Master, because he has created us, and because he has redeemed us.

I am resolved to love God above all things, and my

neighbour as myself, for the love of God; and in testimony of this love, I will listen with attention to the instructions given in Catechism.

LESSON XIX.

Spiritual Union of our Souls, by Faith, with our Lord, the new Adam.

Third, Fourth, and Fifth Articles of the Creed.

Q. What is the third article of the Creed?

A. Who was conceived by the Holy Ghost, born of the Virgin Mary. This article teaches us that Jesus Christ, the only Son of God, from all eternity, became, in time, the son of Mary.

Q. What do you call the mystery of the Son of God made man?

A. The mystery of the Son of God made man, is called the mystery of the incarnation. The body of our Lord was formed from the pure blood of the Virgin, by the operation of the Holy Ghost, and Mary preserved unaltered her perpetual virginity.

Q. What is the fourth article of the Creed?

A. Suffered under Pontius Pilate, was crucified, dead, and buried. It was for the best of reasons that the Apostles named the governor who condemned our Saviour.

Q. What are those reasons?

A. The first was to afford a proof of their truthfulness. If they had been impostors, they would by this have furnished the means of exposing the imposture. To effect which, it would suffice to show that Pontius Pilate, the governor of Judea, did not condemn to death a man named Jesus of Nazareth.

Q. What is the second?

A. The second gives to the whole world a certainty of the death of our Saviour, and indicates the means to come at the knowledge of its proofs, for Pilate forwarded an account of the life and death of our Saviour

to the Emperor Tiberius; which account was preserved in the records of the empire.

Q. How do *we* become acquainted with it?

A. Firstly, we know that our Lord was put to death in the reign of Tiberius, whilst Pontius Pilate governed Judea, by the testimony of the Pagan historian Tacitus, as also by the testimony of Saint Justin the Martyr, who lived about one hundred years after; of Tertullian, Eusebius, and other authors.

Q. For whom did our Lord die?

A. Our Lord died for all men, without exception; he purchased for all mankind the graces necessary to work out their salvation; but to participate in those graces, we must be united to the new Adam.

Q. What is the third article of the Creed?

A. *He descended into hell, the third day he rose again from the dead.* Our Lord having died for all men, wished to make all aware of the effects of the redemption; it was for this object that he descended into hell. Although during this time the soul of our Lord was really separated from his body, the divinity was neither separated from his body nor from his soul.

Q. What do you understand by hell?

A. The word hell has many significations; firstly, it denotes that dark and obscure prison, where the souls of the reprobate are tormented, day and night, by devils, and by a fire which will never be extinguished; secondly, it denotes purgatory; thirdly, the place where the souls of those saints were who had died before the coming of our Lord.

Q. What do you call this place?

A. This place is commonly called limbo; in scripture it is called the bosom of Abraham. Its inhabitants were the souls whom our Lord visited; to whom he carried the knowledge of salvation, and whom he conducted with him to heaven.

Q. What remark do you make upon the resurrection of our Lord?

A. I remark upon the resurrection of our Lord, that it differs from the resurrection of the other dead, firstly, in this, that our Lord raised himself by his own power; secondly, having once risen, he was no longer subject to death, as those were who had previously risen; thirdly, that he is the principle and the cause of the resurrection of all men.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never be ashamed of my religion.

LESSON XX.

Of our Union, by Faith, with our Lord, the new Adam.

Purgatory.

Q. What is purgatory?

A. Purgatory is a place or a state into which the souls of the just enter after leaving this world, without having entirely satisfied divine justice for their sins, in order that they may be purified previously to being admitted into heaven.

Q. What ought we to believe regarding purgatory?

A. We ought to believe regarding purgatory, firstly, that there is a purgatory; secondly, that souls suffer therein; thirdly, that the holy sacrifice of the mass, the prayers, and the good works of the living, can alleviate those sufferings.

Q. What proofs have you of the existence of a purgatory?

A. We have many proofs of the existence of a purgatory. The first is taken from the Old Testament. It is written that Judas Machabees sent a sum of money to Jerusalem to procure prayers for the soldiers who had died upon the field of battle, in order that they might be delivered from their sins. Because, observes the Holy Scripture, "*It is a wholesome thought to pray for the dead.*"[p]

[p] 2 Machab. xii. 46.

Q. What is the second proof of purgatory?

A. The second proof of purgatory is taken from the New Testament. Our Lord, in the Gospel, says, that speaking against the Holy Ghost, "*Would not be forgiven in this world, nor in the world to come.*"[q] There are then, it appears, some sins which are remitted in the other world, in a place which is neither heaven nor hell, and which we call purgatory.

Q. What is the third?

A. The third proof of purgatory is the tradition of the Catholic Church. From the time of the Apostles, the Church has not ceased to pray, and to offer up the holy sacrifice for her deceased children. Tertullian, Saint Justin, Saint Augustin, and all the other fathers of the Church, testify to this usage, and tell us that it came from the Apostles, and consequently from our Lord Jesus Christ.

Q. What is the fourth?

A. The fourth proof of purgatory is the tradition of ancient sects, separated from the Church. These sects, which are spread over the East, maintain also the usage of praying for the dead. They did not borrow it from the Church after their separation; *they* also received it from the Apostles, and from our Lord.

Q. What is the fifth?

A. The fifth proof of purgatory, is a tradition which existed even among Pagans. We find in history that they offered sacrifices for the dead, and that they prayed for them: this usage is even to be found in existence among savages.

Q. What are our motives in praying for the dead?

A. We have four principal motives in praying for the dead. Firstly, the glory of God, to whom we procure perfect adorers, by introducing the souls in purgatory into heaven. Secondly, charity; the dead are in communion with us, because they are our brothers in Jesus Christ, and our relations and friends according

q Matt. xii. 32.

to the flesh. Thirdly, justice: it is perhaps on our account they suffer. Fourthly, our personal interest; because these souls, delivered by our prayers, will intercede for us before God, and will, in their turn, assist in liberating us from purgatory.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day recite a prayer for the souls suffering in purgatory.

LESSON XXI.

Of our Union, by Faith, with our Lord, the new Adam.

Sixth and Seventh Articles of the Creed.

Q. Say the sixth article of the Creed.

A. He ascended into heaven; sits at the right hand of God the Father Almighty. Such is the sixth article of the Creed. It teaches us that our Lord ascended into heaven as man, in body and in soul; as God, he never ceased to be there, since by his divinity he is everywhere, and fills all places.

Q. What signify these words: *He sits at the right hand of God the Father Almighty?*

A. These words, *He sits at the right hand of God the Father Almighty*, signify, that our Lord is in heaven, as in the place of his special abode, and that he enjoys the same glory with the Father and the Holy Ghost.

Q. Why these words: *At the right hand of God the Father Almighty?*

A. As it is customary amongst men to give the right hand to those whom we wish to honour, it is said that Jesus Christ sits at the right hand of the Father Almighty, to point out the glory which he has acquired, and which has raised him as man above all other creatures.

Q. Why has our Lord ascended into heaven?

A. Our Lord has ascended into heaven to open for

us its gates, and to take possession of it for himself and us.

Q. What follows from this?

A. It follows from this, that our nature is now restored to all its rights, since, in the person of our Lord, it is in possession of heaven for all eternity.

Q. Again, I ask, why did our Saviour ascend into heaven?

A. Our Saviour ascended into heaven to secure a place for us, by pleading our cause. He ascended in order to excite in us a desire to go thither; for it is natural that well-bred children should desire to be united to their Father. In short, our Lord ascended into heaven because his body, become immortal and glorious by his resurrection, requires a more suitable abode than the earth, which is a place of misery and of exile.

Q. Which is the seventh article of the Creed?

A. *From thence he shall come to judge the living and the dead.* All men will be judged; that is to say, they will have to render an account to God of the life, and other graces he has bestowed upon them. If it were otherwise, God would not be just, since he would treat the good and the wicked in the same manner.

Q. How many judgments are there?

A. There are two judgments. The first takes place at the moment of death; it is called the particular judgment. The second will take place at the end of the world; it is called the last, or general judgment, because it will confirm the first, and will take place in the presence of the whole human race.

Q. Why should there be a general judgment?

A. It is necessary that there should be a general judgment in order to repair the glory of our Lord, to justify the saints, to cover the wicked with confusion, and to avenge divine Providence.

Q. What signify these words: *The living and the dead?*

A. By these words, *the living and the dead*, we, in the first place, mean all mankind; in the second, by the *living*, all those who leave this world in friendship with God; and by *the dead*, all those who die in mortal sin.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will respect, and will, as far as I am able, assist the poor.

LESSON XXII.

Of our Union, by Faith, with our Lord, the new Adam.

Eighth, Ninth, Tenth, and Eleventh Articles of the Creed.

Q. What is the eighth article of the Creed?

A. *I believe in the Holy Ghost.* Already we have seen what we ought to believe to unite us by faith to the two first persons of the blessed Trinity. The eighth article of the Creed contains what we ought to believe in order to be united to the third person.

Q. What does the eighth article of the Creed teach us?

A. The eighth article of the Creed teaches us what we ought to believe of the Holy Ghost, and what he does for our sanctification. The Holy Ghost is the third person of the blessed Trinity. He proceeds from the Father and the Son: he is the same God as they are; that is to say, he has the same nature, the same eternity, and the same power.

Q. Why is he called the Holy Ghost?

A. He is called the Holy Ghost because he is holiness itself, and the source of all holiness.

Q. What work is attributed to the Holy Ghost?

A. We attribute to the Holy Ghost the work of sanctification, because he is the essential love of the Father and the Son, and because all the graces and

gifts which God bestows upon us are the effects of his love.

Q. What do you understand by the gifts of the Holy Ghost?

A. I understand by the gifts of the Holy Ghost certain supernatural qualities which he communicates to our souls, to aid us to work out our salvation.

Q. How many are there?

A. There are seven, which are thus distinguished by the prophet Isaiah: the gift of *wisdom*, which makes us relish God, and the things of God; the gift of *understanding*, which teaches us to believe and to understand the truths of religion, so far as a limited mind is capable of understanding them; the gift of *counsel*, which enables us to choose the best part in all that regards our salvation; the gift of *fortitude*, which enables us to overcome the obstacles opposed to our sanctification.

Q. Continue the same reply.

A. The gift of *knowledge*, by which we discern good from evil, and entertain high ideas of God and of our souls; the gift of *piety*, which induces us strictly and religiously to fulfil all our duties; *the fear of the Lord*, which engraves on our hearts the greatest respect for God.[r]

Q. What is the eleventh article of the Creed?

A. The eleventh article of the Creed is thus worded: *I believe in the resurrection of the body.* This article teaches us that we shall all rise again.

Q. Can God raise us from death to life?

A. Yes, God can raise us from death to life, because he can do all things. He gave us life when we had it not: it will not be more difficult for him to restore it after we have been deprived of it.

Q. Will God raise us from death to life?

A. Yes, God will raise us from death to life, because he has declared that all men will be judged, punished,

[r] In treating on the Church, we explain the ninth and tent articles of the Creed.

or rewarded, according to their works; but the soul separated from the body does not constitute man, but the reunion of both. Hence, the justice of God requires that man should rise from death to life.

Q. In what state shall we rise?

A. We shall rise with the same bodies we have had upon earth,—some for glory and others for ignominy; both the good and the bad shall rise to die no more.

Q. What are the qualities of a glorified body?

A. The bodies of the saints, after the resurrection, will have four principal qualities: *impassibility*, which prevents them from being subject to inconveniences and sufferings; *brightness*, which will render them brilliant as the sun (this brightness will be more or less splendid in accordance with the merits of the blessed; *agility*,—the body will be freed from the load which oppressed it, and the soul will carry it wherever it pleases with the utmost speed and facility; finally, it will be endowed with *subtilty*, which will render it entirely subject to the soul.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, every day I will pray for the grace of a happy death.

LESSON XXIII.

Of our Union, by Faith, with our Lord, the new Adam.

Twelfth Article of the Creed. Sign of the Cross.

Q. What is the twelfth article of the Creed?

A. *Life everlasting.* These words signify, that after the general resurrection men will die no more, the wicked will be punished in eternal torments, the good will enjoy eternal happiness.

Q. What do you mean by eternal torments?

A. By eternal torments I mean the torments of hell. Hell is a place where divine justice punishes, and will punish during all eternity, those who die in a state of mortal sin.

Q. What does faith teach us respecting this truth?

A. Faith teaches us respecting this truth; firstly, that there is a hell; secondly, that this hell is eternal; thirdly, that the wicked will be tormented in it with the devils.

Q. What are the principal torments of the reprobate?

A. The principal torments of the reprobate will be the pain of loss, and the pain of sense. The pain of loss is regret for losing God; it is the greatest punishment that can be inflicted upon a rational creature.

Q. Has our Lord spoken of this punishment?

A. Our Lord speaks of this punishment when he says in the Gospel, *Their worm never dies.*[s] This worm is conscience, and the conscience of the reprobate is the sorrowful remembrance of what is past. They sum up in four words these awful truths, which will be for ever present to their minds: *We have lost God,* we have lost him by our own fault, we have lost him for a trifle, we have lost him without resource,—for an endless eternity.

Q. What is the second punishment of the reprobate?

A. The second punishment of the reprobate is the pain of sense, or the pain occasioned by a fire, which will burn without consuming, which will never be extinguished.

Q. Has our Lord pointed out this?

A. Our Lord most clearly pointed out this, when he stated the sentence to be pronounced upon the wicked: "*Go, ye cursed, into everlasting fire:*"[t] *a fire that will never be quenched.* These two punishments are in complete accordance with equity, because they are in accordance with the twofold malice of sin; namely, a contempt of God, and a disorderly love of creatures. The existence of an eternal hell has ever been the belief of all nations. Human passions had thrown

[s] Mark ix. 43. [t] Matt. xxv. 41.

this belief into obscurity, but our Lord has again proclaimed and confirmed it.

Q. What is meant by a happy eternity?

A. A happy eternity is the enjoyment of heaven, which we call eternal life.

Q. Why do we call it eternal life?

A. To make us comprehend, not only the eternity prepared for the saints, but also the grandeur of that eternity, and of their happiness.

Q. Why did the Apostles place this article at the end of the Creed?

A. The Apostles placed this article, *life everlasting*, at the end of the Creed, because the happiness of heaven is to be the recompense of our good works, and the object of all our desires.

Q. Is interior faith sufficient for salvation?

A. To believe interiorly is not sufficient for salvation: we must also make an outward profession of our faith.

Q. By what sign do we outwardly manifest our faith?

A. The sign by which we outwardly manifest our faith, is the sign of the cross. In making it we profess our belief of the three principal mysteries of Christianity, namely, the blessed Trinity, the Incarnation, and the Redemption.

Q. Is the sign of the cross very ancient in the Church?

A. The sign of the cross is as ancient as the Church itself. The custom of making it may be traced up to the time of the Apostles and of our Lord. The first Christians made continual use of it.

Q. Is it powerful?

A. The sign of the cross is all-powerful, in driving away the devil, in removing temptations, and delivering us from dangers, both of soul and body. As the devil has corrupted all creatures, and makes use of them to tempt man, the first Christians never failed to *make* the sign of the cross upon those which they

wished to make serviceable. They were especially careful to make it before and after their meals.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will make the sign of the cross with great devotion.

LESSON XXIV.

Of our Union, by Charity, with our Lord, the new Adam.
Hope and Charity.

Q. Is it sufficient to be united to our Lord by faith, in order to be saved?

A. No, it is not sufficient to be united by faith only to our Lord, in order to be saved; for our union with the new Adam is not made complete by faith.

Q. What, then, is the second means by which we may unite ourselves to our Lord?

A. The second means by which we may unite ourselves to our Lord is charity, that is to say, we are to unite our will to his, by submitting to all his commandments; but in order to attain to charity by means of faith, we must have recourse to hope.

Q. What is hope?

A. Hope is a gift of God; it is a supernatural virtue, by which we expect with confidence all that God has promised to us.

Q. Upon what is hope founded?

A. The foundation of hope is, firstly, the power, fidelity, and goodness of God; secondly, the infinite merits of our Lord.

Q. What is the object of our hope?

A. The object of our hope is God himself, who has promised to give himself to us for all eternity; next, all the spiritual and temporal means necessary for the attainment of heaven; in one word, the grace of God in this world, and his glory in the next. These are the objects of Christian hope.

Q. What sins are opposed to hope?

A. The sins opposed to hope are *presumption* and *despair*. *They* sin by *presumption* who flatter themselves that they will gain heaven without taking the necessary means; that is to say, without faithfully observing all the commandments of God and his Church.

Q. What is the second sin opposed to hope?

A. The second sin opposed to hope is *despair: they* sin by *despair* who imagine their crimes too great to be pardoned, their passions too strong to be repressed, in short, who abandon themselves to too great an uneasiness in reference to the things of this life.

Q. What is charity?

A. Charity is a gift of God, a supernatural virtue, by which we love God above all things, because he is infinitely amiable, and our neighbour as ourselves, for the love of God. It is by charity that our heart is united to that of the new Adam, and is freed from concupiscence.

Q. What are these three virtues, faith, hope, and charity, called?

A. Faith, hope, and charity are called the three theological virtues, because they have God himself for their object. They are opposed to the three principal passions of the human heart. Faith to pride, hope to avarice, charity to lust.

Q. What is the principal object of charity?

A. The principal object of charity is God; its secondary object is our neighbour. In giving to our hearts this twofold aliment, our Lord raised and released it from the gross affections which had taken possession of it since the fall of the first Adam.

Q. How ought we to love God?

A. We ought to love God above all things, because, God being infinitely amiable, it is just we should love him more than all things, and that we should direct all our affections to him.

Q. What are the motives for our charity towards God?

A. The motives for our charity towards God are,

firstly, his infinite perfections; secondly, his benefits; thirdly, his promises; fourthly, his own express commandment.

Q. What are the characteristics of charity towards God?

A. We are to love God as he loves us, with a generous, holy, and supernatural love.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often make acts of charity.

LESSON XXV.

Of our Union, by Charity, with our Lord, the new Adam.
Charity. Decalogue.

Q. What is the second object of charity?

A. The second object of charity is our neighbour, that is to say, all men without exception: Christians, Jews, idolaters, and even our enemies.

Q. Why are we to love our neighbour?

A. We are to love our neighbour because God wills it: and God wills it, firstly, because all men are created like ourselves to his image; secondly, because all men are our brothers in the first and in the second Adam; thirdly, because all men are redeemed like ourselves by the blood of Jesus Christ, and destined to the same happiness; fourthly, because the end of religion is, by means of charity, which makes all men brothers, to overthrow that selfishness which has prevailed in the heart of man since original sin.

Q. How are we to love our neighbour?

A. We are to love our neighbour as God loves him, with a universal, generous, constant, holy, and supernatural love.

Q. What signify these words, "To love our neighbour for the love of God?"

A. These words, "To love our neighbour for the love of God," signify that we ought to love our brethren

with a reference to their salvation; they also signify that we ought to love them to please and to obey God.

Q. What conclusion do you draw from this?

A. I draw this conclusion, that it is impossible to place our charity upon a more solid foundation. God is infinitely amiable, our love for our neighbour ought therefore never to fail, whatever may be his misconduct in our regard.

Q. What is the object of the Decalogue?

A. The object of the Decalogue is to aid us in practising the great commandment of the love of God, and our neighbour; because our Lord has said, that in this commandment all the others are included.

Q. Ought we to entertain a great regard for the Decalogue?

A. Yes, we ought to entertain a great regard for the Decalogue, because it is one of the greatest proofs of his love that God can give us, and it is in observing it with fidelity that we shall find rest for our souls.

Q. How so?

A. Because we are made to love God, and our hearts will have neither peace nor rest until they give all their affections to God. Besides, the Decalogue does not take away our liberty, it only prevents it from going astray.

Q. Explain the meaning of your last answer.

A. Imagine a traveller making the best of his way towards a splendid city, where his family and a brilliant fortune await him. Between him and this city there lies a bottomless abyss: impenetrable darkness overspreads the way. This traveller has neither guide nor torch. Over the abyss there is nothing but a narrow and unsteady plank, over which he has to pass ere he arrives at the end of his journey.

Q. Continue your reply.

A. If a charitable guide came to take this traveller by the hand, if he should place a strong railing on *each side* of the plank, and suspend along it a number

of lights, so that the traveller could not fall, but by willingly pulling down the barriers, and extinguishing the lights, could any one regard this charitable guide as a tyrant, these barriers as an encroachment on the liberty of the traveller? On the contrary, every one would bless this kind guide, and regard these barriers as of the greatest service, which could be rendered to the traveller. Such also ought to be our sentiments towards God and his law.

Q. Why?

A. Because this traveller is no other than ourselves; this charitable guide is no other than God; these barriers, the Decalogue which hinders us from straying from the way to heaven, either on the right or on the left. We ought, then, often to thank God for having given the ten commandments.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will thank God for having given me his holy commandments.

LESSON XXVI.

Of our Union, by Charity, with our Lord, the new Adam.

First Commandment.

Q. Why is it necessary to observe the Decalogue?

A. It is necessary to observe the Decalogue, because it is the law that God has given to men, and it is the principle of, and the sanction for, all other laws.

Q. Is the Decalogue very ancient?

A. The Decalogue is as old as the world. God, in giving it to Moses, only made him write a law already existing. Our Lord came upon the earth to recall man to the observance of the Decalogue, and to exemplify how it was to be observed.

Q. What is the first commandment?

A. The first commandment is: *Thou shalt adore and love perfectly one only God.*

Q. What obligation does the first commandment impose upon us?

A. The first commandment obliges us to adore God, and to love him with all our hearts. To adore God, is to acknowledge him for the Creator, Preserver, and Sovereign Master of all things, and the only infinitely perfect Being.

Q. How are we to adore God?

A. We are to adore God by faith, because we know him to be truth itself; by hope, because we know him to be goodness itself; by charity, because we know him to be infinitely good; by the virtue of religion, which manifests our faith, our hope, our charity, and our absolute dependence on him.

Q. When are we obliged to make acts of faith, hope, and charity?

A. We are obliged to make acts of faith, hope, and charity, firstly, when we attain the use of reason; secondly, when it is necessary to overcome temptations; thirdly, from time to time during life; fourthly, at the hour of death.

Q. What is the virtue of religion?

A. The virtue of religion is that virtue by which we give to God the worship which is his due. Man being composed of a body and a soul, the homage of his whole being belongs to God; hence the obligation of an interior and exterior worship.

Q. What sins are opposed to the virtue of religion?

A. The sins opposed to the virtue of religion are irreligion, superstition, and unlawful worship. Those sin by irreligion who are wanting in respect to persons, places, and things consecrated to God. Those sin by superstition who give to creatures the worship due only to God: this sin is called idolatry; if any have recourse to the devil, their sin is superstition, properly so called.

Q. What are the principal ways by which men have recourse to the devil?

A. The principal ways by which men have recourse

to the devil are magic, divination, sorcery, and vain observances.

Q. What is unlawful worship?

A. Unlawful worship is that worship which is given to God, but given to him in an improper manner. Unlawful worship and superstition are artifices of the devil to disfigure religion, and to draw to himself the confidence of men in order to detach them from God, and thus to ruin their souls.

Q. Is it lawful to render worship to angels, to saints, to the cross, and to images?

A. Yes, it is lawful to render worship to the angels, because they are the ministers of the Lord, and our friends; to the saints, because they are our protectors, and their bodies were the living temples of the Holy Ghost; to the cross and to images, because they bring to our minds the remembrance of our Lord and his saints; the worship given to them refers to the objects they represent.

Q. Is the worship we give to the saints the same as that which we give to God?

A. No, the worship we give to the saints is not the same as that which we give to God. We adore God; we do *not* adore the saints. We beg of God to hear our prayers; and of the saints, to intercede for us.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will always have a crucifix in my chamber.

LESSON XXVII.

Of our Union, by Charity, with our Lord, the new Adam.
Continuation of the First Commandment. Second Commandment.

Q. What are the principal works by which we testify our charity for our neighbour?

A. The principal works by which we testify our charity for our neighbour, relate to his soul and to his body. The first are named spiritual works of charity.

Q. How many are there?

A. Seven; which are these, first, to instruct the ignorant; second, to admonish the sinner; third, to counsel the doubtful; fourth, to comfort the sorrowful; fifth, to bear wrongs patiently; sixth, to forgive injuries; seventh, to pray for the living and the dead, and also for those who persecute us.

Q. In what does the forgiveness of injuries consist?

A. The forgiveness of injuries consists, firstly, in expelling from our hearts sentiments of hatred and desires of revenge; nor are we to entertain sourness against those who offend us, but to love them as our brethren for the love of God; secondly, exteriorly to exhibit towards them the ordinary marks of friendship and of charity, and to render them assistance if they stand in need of it. In order to enable us to accomplish this duty, we must bear in mind that God will forgive us as we forgive others.

Q. What is fraternal correction?

A. Fraternal correction is that act of charity by which we reprehend those who do evil.

Q. How ought we to give, or receive correction?

A. We ought to reprehend our neighbour as we could wish to be reprehended ourselves; that is to say, with prudence and charity. We ought to receive warnings with humility and gratitude, because this is the greatest mark of friendship that can be given to us.

Q. What are the corporal works of charity?

A. The corporal works of charity are seven; firstly, to feed the hungry, and to give drink to the thirsty; secondly, to be hospitable to strangers; thirdly, to clothe the naked; fourthly, to visit the sick; fifthly, to visit and console prisoners; sixthly, to ransom captives; seventhly, to bury the dead.

Q. Are we obliged to give alms?

A. Yes, we are obliged to give alms: God has commanded it; and our alms ought to be proportionate to our means, and the wants of the poor.

Q. How ought we to give alms?

A. To be useful and meritorious, alms ought to be given on a supernatural principle,—graciously, and without ostentation.

Q. What are the benefits derived from the first commandment?

A. The following are some of the benefits derived from the first commandment: firstly, it has delivered the world from idolatry; secondly, it has given dignified feelings to our hearts; thirdly, it suggests those noble sacrifices which have for their object the relief of human miseries.

Q. Say the second commandment.

A. *Thou shalt not take the name of the Lord thy God in vain.*

Q. What does the second commandment forbid?

A. The second commandment forbids us to take the name of God in vain. Those take the name of God in vain who use it without respect, and who dishonour it by perjury or blasphemy. On the contrary, those honour it, who use it in prayer or thanksgiving, and when they swear by it with truth, judgment, and justice.

Q. What do you understand by swearing?

A. To swear, is to call upon God to witness the truth of what we say.

Q. What is blasphemy?

A. Blasphemy is to use words disrespectful to God, or to the saints, or to religion. Blasphemy and perjury are two very grievous sins, of which we ought to have a great horror. When we hear blasphemy, we ought interiorly to bless the name of God, and pray for the blasphemer.

Q. What are imprecations?

A. Imprecations are words, by which we wish evil to ourselves or others.

Q. What benefits do we derive from the observance of the second commandment?

A. These are some of the benefits to be derived

from the observance of the second commandment; firstly, it obliges us to pay respect to God, and cherishes his love within us, for we soon cease to love that which we can despise with impunity; secondly, it is a guarantee for good faith in the transactions of men, adherence to which constitutes the basis of society.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never take the name of God in vain.

LESSON XXVIII.

Of our Union, by Charity, with our Lord, the new Adam.
Continuation of the Second Commandment. Third Commandment.

Q. What is a vow?

A. A vow is a promise made to God, by which we bind ourselves under pain of sin to do some good work. We are bound to fulfil our vows, and to accomplish them in the manner and time fixed. It is very imprudent to make a vow without consulting our director.

Q. What is the third commandment?

A. The third commandment is, *Remember that thou keep holy the Sabbath day.*

Q. What does the third commandment oblige us to do?

A. The third commandment obliges us to give an exterior worship, as the first obliges us to give interior worship to God. Our body and our soul came from God. They ought both, each in its way, to honour their Creator.

Q. Why did God fix one particular day in the week to offer to him our homage?

A. God fixed one particular day in the week to offer him our homage, firstly, to establish order and unity in the worship we owe to him; secondly, to remind us of our obligations in this respect; thirdly,

to preserve interior worship. Amongst Christians this day is Sunday.

Q. Why Sunday?

A. For many reasons: firstly, to show that the Jewish ceremonies are abolished; secondly, to honour the chief mysteries of religion, for the Sunday corresponds with the first day of the creation, with that of the resurrection of our Lord, and the descent of the Holy Ghost upon the Apostles.

Q. What is forbidden by the third commandment?

A. The third commandment forbids everything that prevents the sanctification of the day consecrated to the Lord, that is to say, work which is called servile, and which is effected by bodily rather than by mental exertion; such, for instance, as cultivating the earth, sowing, &c.

Q. Why are these called servile works?

A. They are called servile, because they are usually performed by servants; it is not lawful to work at these, although those who work at them have no pecuniary object.

Q. What is commanded by the third commandment?

A. By the third commandment, we are commanded in general to do good works, in order to sanctify the Sunday; but the Church has prescribed only one thing in particular, under pain of mortal sin, which is assisting at mass.

Q. What are the conditions to hear mass well?

A. The conditions to hear mass well may be reduced to four; respect, attention, devotion, and integrity.

Q. In what does respect consist?

A. Respect consists in attending at mass, with a modest deportment of the body, with decent clothing, and in avoiding unguarded looks, conversation, and whatever may scandalize the faithful.

Q. In what does attention consist?

A. Attention consists in being occupied with what

passes at the altar. To be attentive, it is necessary, as much as possible, to choose a place favourable to recollection, to use a prayer-book, and to follow the priest.

Q. In what does devotion and integrity consist?

A. Devotion consists in offering up ourselves with our Lord, in desiring with sincerity to imitate his example, and to live according to the Gospel. Integrity consists in hearing the entire mass.

Q. What advantage does the observance of the third commandment procure for us?

A. The third commandment procures for us great advantages: firstly, it prevents us from forgetting our last end, and from degrading our hearts by an exclusive love for worldly things; secondly, it gives to the poor and to workmen time to repair their strength of body by a cessation from labour, and of their souls, by prayer, the word of God, and frequenting the sacraments.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will assist at mass as often as I have it in my power to do so.

LESSON XXIX.

Of our Union, by Charity, with our Lord, the new Adam.

Fourth Commandment.

Q. Say the fourth commandment.

A. *Honour thy father and thy mother.*

Q. What is the object of the fourth commandment?

A. The fourth commandment has for its object the duties of children to their parents, and the duties of parents towards their children; it also regulates the duties of other superiors and inferiors. This is the first commandment which relates to our neighbour.

Q. What does it command us to do?

A. It commands us to honour our fathers and

mothers, and our other superiors. This honour consists in respect, love, obedience, and service.

Q. In what consists the respect children owe to their parents?

A. The respect which children owe to their parents consists in kindly yielding to their advice, in speaking to them with reserve and submission, in testifying in public and in private that respect which is their due.

Q. In what consists the love children owe to their parents?

A. The love which children owe to their parents consists in wishing to promote that spiritual and temporal good which God demands at their hands. It ought also to be supernatural and constant.

Q. What ought to be the obedience of children towards their parents?

A. The obedience of children towards their parents ought to be simple, prompt, and universal. Children ought to obey their parents in all that is not contrary to the commandments of God and the Church.

Q. What assistance do children owe to their parents?

A. Children owe to their parents a spiritual and temporal assistance. Temporal; for they ought to succour their parents in poverty, sickness, and old age. Spiritual: they ought to pray for them when they are sick; procure for them the benefit of the sacraments; and, when they are dead, to pray for and procure prayers for the repose of their souls.

Q. What recompense has God promised to those who fulfil this commandment?

A. God has promised to those who fulfil this commandment a long and happy life.[a]

Q. What are the duties of parents with respect to their children?

A. The duties of parents with respect to their children are nourishment, instruction, correction, good

[a] Exod. xx. 12.

example, and vigilance. They are not allowed unjustly to oppose their vocation; because, before belonging to them, their children belonged to God.

Q. Who are our other superiors?

A. Our other superiors are the pope, bishops, the pastors of the Church, godfathers and godmothers, the king, princes, magistrates, masters, mistresses, and those who are advanced in years. We ought to love them, respect, and obey them, because they are established by God to direct and conduct us.

Q. What are the duties of superiors in general?

A. Superiors having received their authority from God, ought sedulously to employ themselves in procuring the spiritual and temporal welfare of their inferiors.

Q. What in particular are masters and mistresses obliged to do?

A. They are obliged to instruct or procure instructions for their domestics, to make them observe the commandments of God and the Church, to watch over their conduct, to reprove them, to furnish them with proper food, and faithfully to pay them their wages.

Q. What are the advantages that flow from the observance of the fourth commandment?

A. These are some of the advantages that flow from the observance of the fourth commandment: firstly, it secures the peace of states and families by requiring respect to superiors; secondly, it constitutes a wise and paternal authority; thirdly, it renders obedience sweet, filial, and constant, in teaching inferiors that it is God whom we obey in the persons of our superiors; fourthly, it makes us live one for another.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will obey my superiors in a Christian manner.

LESSON XXX.

Of our Union, by Charity, with our Lord, the new Adam.

Fifth, Sixth, and Ninth Commandments.

Q. What is the fifth commandment?

A. *Thou shalt not kill.* After having insured the happiness of the world by the fourth commandment, in obliging all men to live for each other, God here forbids all that could disturb this happiness.

Q. What is forbidden by the fifth commandment?

A. The fifth commandment forbids us to injure our neighbor in his body or in his soul. Not only murder is forbidden, but also whatever might lead to it; for instance, hatred, anger, and injurious words.

Q. What else is forbidden by this commandment?

A. This commandment forbids duelling and suicide. Duelling, because private individuals are not to render justice to themselves; suicide, because we are not the masters of our own life,—it belongs to God.

Q. What is scandal?

A. Scandal is a word or action which has not all the uprightness it ought to have, and which gives to others an occasion of offending God. Scandal is a greater sin than murder, because it kills the soul.

Q. How must it be confessed?

A. It must be stated in confessing it how many persons were scandalized, and what was the scandal that was given. It is, moreover, necessary to repair the scandal.

Q. What are the advantages of the fifth commandment?

A. These are some of the advantages of the fifth commandment: firstly, it protects the first of all natural goods, which is the life of the body; secondly, it protects the most precious of supernatural goods, which is the life of the soul.

Q. Say the sixth and ninth commandments.

A. Thou shalt not commit adultery. Thou shalt not covet thy neighbour's wife.

Q. What is forbidden by the sixth and ninth commandments?

A. The sixth and ninth commandments forbid all thoughts, words, desires, looks, and actions contrary to purity. When we go to confession, it is necessary to be very careful to say all that has been thought, said, and done contrary to these two commandments.

Q. What must be done to avoid sinning against the sixth and ninth commandments?

A. To avoid sinning against these commandments, we must flee with care all occasions, such as bad books, lascivious songs, dances, balls, plays, conversing too familiarly with persons of a different sex, idleness, curiosity, and dress.

Q. What must we do in doubtful cases?

A. In doubtful cases, wherein there is question whether we can read certain books, or be allowed to be present at this or that assembly, it is necessary to consult our confessor, because he will direct us, not according to the maxims of the world; but according to those of the Gospel. It is by the Gospel we shall be judged.

Q. What must we do when we find ourselves in an occasion of sin?

A. When we find ourselves in an occasion of sin, we must immediately remove from it.

Q. What are the remedies for sins contrary to these commandments?

A. The remedies for sins contrary to these commandments are of two kinds,—interior and exterior.

Q. What are the interior remedies?

A. The interior remedies are, firstly, reflecting on the enormity of this sin, which lowers us to the level of beasts; secondly, to reflect on the chastisements with which God has punished it, such as the deluge; thirdly, humility, vigilance, and prayer.

Q. What are the exterior remedies?

A. The exterior remedies are, firstly, to avoid that which flatters the senses; secondly, mortification; thirdly, devotion to the Blessed Virgin; fourthly, frequentation of the sacraments.

Q. What is commanded by the sixth and ninth commandments?

A. By the sixth and ninth commandments we are commanded to preserve ourselves pure in soul and body. The virtue of purity is the most amiable of virtues, and renders man like unto the angels.

Q. What are the advantages of the sixth and ninth commandments?

A. These are some of the advantages of the sixth and ninth commandments: firstly, they secure the honour and peace of families; secondly, they protect our health and innocence from our own, and from the passions of others; thirdly, they procure for us a delicious peace during life, and great confidence at the moment of death.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will strive to avoid giving scandal.

LESSON XXXI.

Of our Union, by Charity, with our Lord, the new Adam.
Seventh and Tenth Commandments.

Q. Say the seventh and tenth commandments.

A. Thou shalt not steal. Thou shalt not covet thy neighbour's goods.

Q. What is forbidden by the seventh commandment?

A. The seventh commandment forbids us to take away our neighbour's goods, or to cause him any damage. To steal is to take, or retain unjustly, the goods of another against his will, and when he has reason to be unwilling to be deprived of it.

Q. What are the principal kinds of stealing?

A. The principal kinds of stealing are theft, robbery, and fraud.

Q. What is theft?

A. Theft is taking away, privately, the goods of others. Workmen, who do not labour as they ought, and who nevertheless require their full wages; tailors, who keep a part of the cloth which is given them to make garments; domestics, who take their master's money to indemnify them for the smallness of their wages, are guilty of theft.

Q. What is the second mode of stealing?

A. The second mode of stealing is termed robbery: those are guilty of robbery who take the goods of their neighbour openly, and by violence. Masters who do not pay to their workmen and domestics the wages agreed upon, are guilty of robbery.

Q. What is the third?

A. The third mode of stealing is termed fraud. We sin by fraud when we deceive our neighbour in buying or selling, by disposing of damaged goods, representing them to be perfect and sound, by using false weights and measures, by usurious contracts, &c. &c.

Q. When we have unjustly taken away our neighbour's goods, is it sufficient merely to repent, in order to obtain pardon for the sin?

A. When we have unjustly taken away the goods of our neighbour, it is not sufficient merely to repent, in order to obtain pardon, we must make restitution.

Q. Who are they who are obliged to make restitution?

A. They who are obliged to make restitution are, firstly, those who have actually been guilty of theft; secondly, those who commanded others to steal; thirdly, those who have counselled it; fourthly, those who by flattering engage others to steal; fifthly, those who give their consent, without which the theft would not have been committed; sixthly, the receivers of *that* which has been stolen; seventhly, those who have

shared in the stolen goods; eighthly, those whose situation places them under an obligation to prevent stealing, and who did not prevent it.

Q. To whom must restitution be made?

A. To those to whom the injury was done, or to their heirs; and it must be made as soon as it is possible to make it.

Q. What is forbidden by the tenth commandment?

A. The tenth commandment forbids the desire of unjustly taking away the goods of another, and in general all disorderly attachment to riches.

Q. What are the principal advantages of the seventh and tenth commandments?

A. The principal advantages of the seventh and tenth commandments are, firstly, to protect our goods from the injustice of the wicked; secondly, to quench in our hearts all irregular desires of the things of this earth, the source of injustice and disorder; thirdly, to evince the infinite goodness of God, and the holiness of religion.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will give alms whenever I can.

LESSON XXXII.

Of our Union, by Charity, with our Lord, the new Adam.

Eighth Commandment.

Q. What is the eighth commandment, and what does it forbid?

A. This is the eighth commandment: *Thou shalt not bear false witness against thy neighbour.* It forbids false testimony, lies, slander, calumny, evil reports, and rash judgments.

Q. What is false testimony?

A. False testimony is a deposition made in open court contrary to truth, after having taken the oath

usually required of witnesses. Those who have committed this sin are obliged to repair the injury they may have done to their neighbour.

Q. What is a lie?

A. A lie is a sin committed by those who say that which is contrary to truth, in order to deceive their neighbour.

Q. How many kinds of lies are there?

A. There are three kinds of lies: lies of jest, made use of for amusement; officious lies, that are told to serve a purpose; malicious, which are told to injure a neighbour. All these lies are sins, because every lie is an offence against God, who is truth itself; and they are opposed to the end for which speech was given, namely, to communicate our thoughts, and not to deceive.

Q. What is slander?

A. Slander is an unjust defamation of our neighbour by revealing his faults.

Q. How may we be guilty of slander?

A. We may be guilty of slander, firstly, by words, when we reveal, without a just and necessary cause, the hidden vices or faults of a person to those who are ignorant of them; secondly, by silence, when we abstain from praising the good actions of others when praise is due to them; thirdly, by signs, when we evince impatience on hearing them praised, or by smiling contemptuously, or by any actions which convey an idea that we disapprove of what is said.

Q. What is calumny?

A. Calumny is a sin by which we impute evil to our neighbour, of which he is innocent.

Q. What are those obliged to do who have slandered or calumniated?

A. Those who have slandered or calumniated must, as far as possible, remove the bad impression they may have made. If they have calumniated, they must contradict the calumny. They must, moreover, repair *the damages* caused by the slander or calumny.

Q. What must those do in whose presence slander and calumny are uttered?

A. Those in whose presence slander or calumny is uttered, must implore silence, or change the conversation, or defend their neighbour, or at least testify displeasure by their outward deportment.

Q. What do you mean by evil reports and rash judgments?

A. By evil reports, disparaging words spoken of others, with or without an intention to cause division; and by rash judgment, I mean, forming an opinion to the disadvantage of a neighbour, which is not founded upon a sufficient and legitimate reason.

Q. What are the principal advantages of the eighth commandment?

A. The principal advantages of the eighth commandment are, firstly, to protect character and reputation; secondly, to preserve peace and mutual confidence amongst men.

Q. Briefly state the principal advantages of the Decalogue.

A. The following is an abridgment of the principal advantages of the Decalogue: firstly, the three first commandments point out our duties towards God; they have delivered the world from idolatry, and preserved it from irreligion, which is the source of all temporal evils; secondly, the fourth commandment establishes the duties of superiors and inferiors, upon the ground of mutual charity; it constitutes the foundation of families and society; thirdly, the remainder protect our lives, our virtue, our goods, and our reputation against the passions of the wicked. The Decalogue is therefore so great a benefit, that nothing can supply its place, and we should be much to be pitied if God had not given it to us.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never speak ill of any one.

LESSON XXXIII.

Our Union, by Communion, with our Lord, the new Adam.
Of the Sacraments.

Q. How is our union with the new Adam fully accomplished?

A. Our union with the new Adam was commenced by faith, perfected by charity, and becomes fully accomplished by communion.

Q. To the attainment of what object do all the sacraments tend?

A. All the sacraments, and all religion, tend to communion.

Q. How do all the sacraments tend to communion?

A. The sacraments tend to communion, each one according to its office; baptism renders those who receive it capable of this union. Confirmation maintains it, or renders us more worthy of it. Penance re-establishes it when broken by sin. Extreme unction assists us to consummate it at the moment of death. Holy order and matrimony perpetuate it in perpetuating the Church.

Q. What are the sacraments?

A. The sacraments are sensible signs, instituted by our Lord Jesus Christ for our sanctification.

Q. Who instituted the sacraments?

A. Our Lord Jesus Christ has instituted all the sacraments; no other than he could institute them, because God alone can attach the power of producing grace to sensible things.

Q. Why has our Lord instituted the sacraments?

A. Our Lord has instituted the sacraments, firstly, in order to communicate to us his graces; secondly, in order to help us, by means of sensible things, to understand those which are spiritual; thirdly, in order to show us his infinite power, in enabling those things which are little, to produce those which are greater;

fourthly, in order continually to teach us that we are all brothers.

Q. What are the effects of the sacraments?

A. The effects of the sacraments are to sanctify us by giving us grace, and by increasing it.

Q. Which of the sacraments give grace?

A. The sacraments which give grace, that is to say, which render sinners just, are baptism and penance; and it is for this reason that they are called sacraments of the dead.

Q. What are the sacraments which increase grace?

A. All the others increase the grace we have already received, and it is for this reason they are called sacraments of the living.

Q. What, moreover, do baptism, confirmation, and holy order produce?

A. Baptism, confirmation, and holy order, imprint on the soul an indelible character, which renders us capable of doing, or of receiving certain things in the order of religion, so that these three sacraments can be received only once. All the sacraments produce their effect, by an intrinsic virtue given to them by the institution of Christ, and through his merits.[x]

Q. What do you understand by the elements of sacraments?

A. I understand by the elements of sacraments, the things of which they are composed; they are three in number,—the matter, the form, and the minister.

Q. How do you know that our Lord has instituted seven sacraments?

A. We know from Scripture and tradition that our Lord has instituted seven sacraments.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will excite in myself a great desire to communicate worthily.

[x] Theologically, *Ex opere operato.*

LESSON XXXIV.

Of our Union, by Communion, with our Lord, the new Adam.

Of Baptism.

Q. How many sacraments are there?

A. Seven: baptism, confirmation, holy eucharist, penance, extreme unction, holy order, and matrimony. Our Lord has instituted seven sacraments, because they are necessary to our spiritual life.

Q. How so?

A. By baptism, we are born to Jesus Christ; by confirmation, we are strengthened in grace; the holy eucharist nourishes us; penance heals us; extreme unction renovates the strength of the soul on the approach of death; holy order perpetuates the ministers of the sacraments; and matrimony perpetuates the faithful who receive them.

Q. What is baptism?

A. Baptism is a sacrament instituted by our Lord Jesus Christ, to remit original sin, and to make us children of God and his Church.

Q. What is the matter of the sacrament of baptism?

A. The matter of the sacrament of baptism is water; sea-water, river-water, all kinds of natural water.

Q. What is the form of the sacrament of baptism?

A. The form of the sacrament of baptism consists of the words pronounced by the priest, on pouring the water upon the head of the baptized, which words are, "*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*" These words are to be pronounced by the person who baptizes, not before nor after the ablution, but during the time the water is poured.

Q. How many ways are there of giving baptism?

A. There are three ways; by immersion, infusion, and aspersion.

Q. How many sorts of baptism are there?

A. Three sorts; firstly, the baptism of water, which is the sacrament of baptism; secondly, the baptism of blood, which is martyrdom; thirdly, the baptism of the spirit, which is the desire of receiving baptism. The second and the third are not sacraments; but they supply for baptism when it cannot be received.

Q. Who are the ministers of baptism?

A. The ministers of baptism are bishops and priests. In a case of necessity, any person may baptize, but without ceremonies. Hence all ought to know how to baptize.

Q. When did our Lord institute baptism?

A. Our Lord instituted baptism when he was himself baptized by Saint John in the Jordan.

Q. At what period did it become obligatory to receive baptism in order to be saved?

A. It became obligatory to receive baptism, in order to be saved, after our Lord had said to his disciples: "*Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" [7]

Q. Are children under the obligation of being baptized soon after their birth?

A. Yes, children are under the obligation of being baptized soon after their birth. The Church has with good reason ordained it.

Q. What are the obligations of sponsors?

A. The obligations of sponsors are to watch over the children, whose godfathers and godmothers they are, and see that they faithfully fulfil the promises of baptism.

Q. What are the effects of baptism?

A. Firstly, baptism effaces original sin, also all the sins that we have committed by our own will before receiving it; secondly, it remits all the pains due to sin.

Q. Continue the reply.

[7] Matt. xxviii. 19; Constitut. Apost. l. viii. c. 38.

A. Thirdly, it makes us children of God and heirs of heaven; fourthly, it makes us children of the Church, and gives us a right to all its benefits; fifthly, it imprints on our souls an indelible character, which distinguishes us from all those who are not Christians.

Q. What are the obligations of baptism?

A. Baptism obliges us, firstly, to remain always attached to Jesus Christ; secondly, to remain in union with the Church; thirdly, to renounce all that is contrary to that life, which the children of God ought to lead.

Q. Why is baptism the most necessary of all the sacraments?

A. Baptism is the most necessary of all the sacraments, because without it we cannot be saved.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will renew my baptismal vows every year.

LESSON XXXV.

Of our Union, by Communion, with our Lord, the new Adam.
The Continuation of Baptism.

Q. Give an historical account of baptism.

A. In the first ages of the Church, those who asked for baptism were not immediately admitted—they were first instructed, and usually went through a trial of two years.[2] They were called catechumens, that is to say, catechized. When the time for their baptism approached, they were examined before a special assembly, which examination was called the scrutiny.

Q. When was baptism given?

A. Baptism was given on the eves preceding the festivals of Easter and Pentecost, because the first of these festivals recalls the passage of the Hebrews

[2] Constitut. Apost. viii. 38.

through the Red Sea, and the second the passage from the old to the new law.

Q. What was done after being baptized?

A. After baptism, the newly baptized were clothed in white, to signify the innocence and spiritual liberty which they had acquired. Confirmation and communion were given to them, and they ate milk and honey, to show that they had entered the true land of promise.

Q. For how long a time did the newly baptized wear their white garments?

A. The newly baptized wore their white garments during eight days, which were days of festivity, prayer, good works, and instruction.

Q. Did the first Christians faithfully preserve the remembrance of their baptism?

A. The first Christians faithfully preserved the remembrance of their baptism: every year they celebrated its anniversary festival with renewed fervour. This festival was called the annual Easter, and was kept on the day corresponding with the day on which they had received baptism.

Q. When did the custom of giving confirmation, and the holy Eucharist to the newly baptized, cease?

A. The custom of giving confirmation to the newly baptized ceased, when it was no longer possible for bishops themselves to administer baptism to all the faithful; and the custom of giving communion ceased, when the Church for good reasons prohibited its being given to the laity under both species: this took place at the commencement of the fifteenth century, at the time of the Council of Constance.

Q. Are the ceremonies which accompany the administration of baptism highly worthy of our respect?

A. Nothing is more worthy of our respect than the ceremonies which accompany the administration of baptism; they may be traced up to the first ages of the Church, and perfectly denote the grandeur, as also the effects of the sacrament of baptism.

Q. What are the temporal advantages of baptism?

A. The temporal advantages of baptism are, firstly, to protect the life of the child; secondly, to protect innocence; thirdly, to inspire parents with great respect and care for their child; fourthly, to enable them cheerfully to bear the anxieties which are inseparable from its education.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will always have great respect for the ceremonies of the Church.

LESSON XXXVI.

Of our Union, by Communion, with our Lord, the new Adam.

Of Confirmation.

Q. What is confirmation?

A. Confirmation is a sacrament which communicates to us the Holy Ghost with all his gifts, and which makes us perfect Christians.

Q. What is the matter of the sacrament of confirmation?

A. The matter of the sacrament of confirmation is the holy chrism. Chrism is composed of the oil of olives and balm, consecrated by the bishop on Maundy Thursday. The oil signifies meekness and strength, which are communicated to us by the Holy Ghost; and the balm the sweet odour of virtue, which those ought to spread around them who receive confirmation.

Q. What is the form of the sacrament of confirmation?

A. The form of the sacrament of confirmation consists in these words, which the bishop pronounces in giving the unction of the holy chrism: "*I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*" The imposition of hands and

prayer which accompany it are also essential rites, which may be traced up to our Lord Jesus Christ.

Q. Who is the minister of confirmation?

A. The minister of confirmation is the bishop of the diocess; he only, as the successor of the Apostles, has the right to confirm, because that right exclusively belonged to the Apostles.

Q. Why does the bishop anoint our foreheads with chrism?

A. The bishop anoints our foreheads with chrism, in order to make us understand that we are not to be ashamed of our faith.

Q. Why does the bishop slightly strike the cheek of those whom he has confirmed?

A. The bishop slightly strikes the cheek of those whom he has confirmed, in order to teach them that they ought to be ready to suffer all kinds of contradictions for the sake of Jesus Christ.

Q. What are the dispositions in which we are to receive confirmation?

A. The dispositions in which we are to receive confirmation are of two kinds—the one relates to the body, and the other to the soul. These are the dispositions of the body: firstly, to receive it fasting when convenient to do so; secondly, to exhibit modesty in dress and deportment; thirdly, cleanliness, especially on the forehead, where the bishop is to use the holy chrism.

Q. What are the dispositions of the soul?

A. The dispositions of the soul are: firstly, to be baptized; secondly, to know the elements of the Christian faith, especially whatever relates to the sacrament of confirmation; thirdly, to be in the state of grace.

Q. Why is it necessary to receive confirmation?

A. It is necessary to receive confirmation, because we stand in need of strength, faithfully to practise our religion. Those who, through negligence or contempt,

refuse to receive confirmation are guilty, before God, of grievous sin.

Q. What are the effects of confirmation?

A. Firstly, confirmation perfects the grace of baptism; secondly, it gives us courage to profess our religion in the midst of persecutions; thirdly, it imprints on us an indelible character. During the first ages of the Church, it also communicated the gifts of working miracles, of speaking divers languages, and of prophesying: these extraordinary gifts were granted so long as they were necessary to the establishment of the Church.

Q. State some of the advantages of confirmation.

A. Firstly, this sacrament teaches us to have a proper estimation of ourselves; secondly, it teaches us the object and the end of human life; thirdly, it puts into our hands the arms that are necessary to contend valiantly, and thus to avoid those shameful defeats which make us unhappy, even in this life.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never be ashamed to profess myself a Christian.

LESSON XXXVII.

Of our Union, by Communion, with our Lord, the new Adam.

Of the Holy Eucharist.

Q. What is the Holy Eucharist?

A. The Holy Eucharist is a sacrament which contains truly, really, and substantially, the body, blood, the soul, and divinity of our Lord Jesus Christ, under the species or appearances of bread and wine. The fathers of the Church also call the Eucharist the extension of the mystery of the incarnation, because our Lord in some measure renews, for each of us, the wonders of the incarnation.

Q. What names have been given to this adorable sacrament?

A. From the first ages of the Church, many names have been given to this adorable sacrament; such as the Breaking of Bread; Eucharist, or Act of Thanksgiving; Communion, because, by its reception, we are most intimately united to our Lord; Viaticum, because it constitutes the nourishment of the traveller through this life.

Q. What is the matter of the Holy Eucharist?

A. The matter of the Holy Eucharist consists of bread and wine: our Lord, when consecrating his body and blood, took bread, and blessed it, saying, "*This is my body;*" and taking wine, he blessed it, also saying, "*This is my blood.*"[a]

Q. Why has our Lord chosen bread and wine for the matter of this sacrament?

A. Our Lord has chosen bread and wine for the matter of this sacrament, in order to teach us, firstly, that his body and blood are to be the nourishment of our souls, as bread and wine constitute the nourishment of our bodies; secondly, that our union with him, and with our brethren, may be thus completely effected.

Q. What is the form of the Holy Eucharist?

A. The form of the Holy Eucharist consists in the words of consecration, pronounced by the priest in the mass.

Q. What occurs at the moment of consecration?

A. At the moment of consecration, the bread and wine are really and entirely changed into the body and blood of our Lord. This change is called transubstantiation. That which appears to our senses—such as colour, figure, and taste—are nothing more than appearances.

Q. Is our Lord whole and entire under each species in the Eucharist?

[a] Matt. xxvi. 26, 28.

A. Yes, our Lord is whole and entire under each species in the Eucharist; that is to say, whole and entire both as God and Man, because our Lord, subsisting in the Eucharist, cannot be divided.

Q. What are the effects of Holy Communion?

A. Firstly, communion gives us the life of the new Adam. "*He*," says our Saviour, "*that eateth my flesh and drinketh my blood hath everlasting life.*"[b] Secondly, it unites us corporally and spiritually to our Lord by so strict a union, that one of the fathers of the Church compares it to the union of two pieces of wax when melted together; thirdly, it weakens the force of concupiscence, strengthens the soul, and communicates to our bodies the principle of a glorious resurrection.

Q. What are the dispositions requisite to communicate worthily?

A. The dispositions which are requisite to communicate worthily relate to both the body and the soul. Those of the body are, fasting and modest deportment; those of the soul are, that it be in a state of grace—this is necessary in order to prevent the perpetration of sacrilege. Moreover, to communicate with greater fruit, we must possess a lively faith, and a great desire to become more perfect.

Q. What sin would he commit who communicated in a state of mortal sin?

A. He would commit an enormous sacrilege. The way to avoid this misfortune is to make a good confession; and the means by which we are to prepare to communicate with piety, are to meditate on these three subjects: Who is he that comes to visit us? To whom does he come? Why does he come? And after communion we must make our thanksgiving with much recollection.

Q. Is it necessary to communicate?

A. It is necessary to communicate, because our Lord and the Church have made it a positive precept.

[b] John vi. 55.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will not fail to kneel down when I shall see the blessed Sacrament conveyed to the sick.

LESSON XXXVIII.

Of our Union, by Communion, with our Lord, the new Adam.

Continuation of the Eucharist.

Q. By whom were the bread and wine, which were to be consecrated, formerly offered?

A. Formerly, the bread and wine to be consecrated at the altar were offered by the faithful, who themselves made the bread for their communion. Even emperors and empresses conformed to this pious custom.

Q. How did the first Christians communicate?

A. The first Christians communicated standing, in imitation of the children of Israel, who thus ate the Paschal Lamb, which was a figure of the Eucharist.

Q. Did they communicate under both kinds?

A. They communicated under both kinds. This custom, however, ceased, on account of the danger of spilling the precious blood, and in consequence of the difficulty of procuring wine in the countries of the north, which, at a later period, were converted to the faith.

Q. How did they receive the species of bread?

A. Men received, under the form of bread, by taking the consecrated particle into their uncovered hands; and women received it in their right hand, covered with a fine white cloth. They then put the sacred body of the Lord into their mouths, and drank his precious blood from one and the same chalice, presented by the priest.

Q. Did they not sometimes communicate under one kind only?

A. Yes, they sometimes communicated under one kind only; for example, on Good Friday.

Q. Was communion given to those who could not assist at the holy sacrifice?

A. To those who could not assist at the holy sacrifice it was carried by the deacons, because the first Christians did not believe that they could remain virtuous without partaking of the bread of the strong.

Q. Were they permitted to take the Holy Eucharist to their houses?

A. Yes, they were permitted to take the Holy Eucharist to their houses, and to communicate themselves. Especially on the approach of persecution they were provided with this vivifying food.

Q. Were they permitted to carry it with them in their journeys?

A. They were permitted to carry it along with them in their journeys, as a guide, and an assured preservative against all dangers, both of body and of soul; and their piety was so great, that there was no danger of irreverence towards our Saviour, in consequence of thus becoming, as it were, their travelling companion.

Q. How did they preserve the Eucharist in their churches?

A. They preserved it in tabernacles made in the shape of a tower, or a dove, suspended over the altar. The tower is a type of the strength of this sacrament; and the dove, of the sweetness, innocence, and candour communicated by it to our souls.

Q. What are the temporal advantages of the Holy Communion?

A. These are some of the temporal advantages of Holy Communion; firstly, it preserves holiness, and prevents a multiplicity of disorders which make us unhappy; secondly, it enables us to practise many virtues from which we derive temporal advantages; thirdly, it inspires works of charity and devotedness, most beneficial to society.

I am resolved to love God above all things, and my

neighbour as myself, for the love of God; and in testimony of this love, I will every year observe the anniversary of my first communion.

LESSON XXXIX.

Of our Union, by Hope, with our Lord, the new Adam.

Of Penance.

Q. What is the sacrament of Penance?

A. Penance is a sacrament instituted by our Lord Jesus Christ, to remit the sins committed after baptism. There is no sin, however great it may be, which may not be remitted by the sacrament of Penance, duly received.

Q. What is the matter of the sacrament of Penance?

A. The acts of the penitent, namely, contrition, confession, and satisfaction, constitute the matter of the sacrament; but in order to repent of our sins, it is necessary to know them, and to know them, we must examine our conscience.

Q. What is meant by examination of conscience?

A. The examination of conscience is a diligent examination of ourselves in regard to the sins that we have committed since our last good confession.

Q. What are the requisites for examination of conscience?

A. The examination of conscience ought to be, firstly, exact,—we must examine ourselves in reference to all our sins committed in thought, word, action, and by omission; secondly, impartial,—we must examine ourselves, without flattery, as we would examine a stranger.

Q. What are the means we must use to make the examination of conscience well?

A. The means of making the examination of conscience well are, prayer, lively faith, recollection, and the habit of examining our conscience every night.

Q. What is contrition?

A. Contrition is grief of the soul and a detestation

of the sins that we have committed, with a firm purpose of amendment. There are two kinds of contrition, perfect and imperfect, which latter is called attrition.

Q. What is perfect contrition?

A. Perfect contrition is grief for having offended God, because he is infinitely good, and sin displeases him. Perfect contrition, when accompanied with a desire of the sacrament of Penance, suffices to remit sin.

Q. What is imperfect contrition?

A. Imperfect contrition is grief for having offended God, because sin deserves hell, deprivation of heaven, and is odious in itself; this sorrow presupposes a commencement of the love of God; but to remit sin, it requires, also, the sacrament of Penance.

Q. What are the qualities of contrition?

A. Contrition ought to be interior, sovereign, supernatural, and universal. Interior, that is to say, from the heart, and not from the lips only, or merely in imagination: sovereign,—mortal sin ought to occasion greater displeasure than any other evil, because it deprives us of the greatest of all gifts, which is God: supernatural,—it ought to be produced in us by the grace of the Holy Ghost, and founded upon motives inspired by faith: universal,—it must extend to all mortal sins, without exception.

Q. What is a firm purpose of amendment?

A. A firm purpose of amendment is a firm and efficacious resolution never more to offend God; this ought to have the same qualities as contrition.

Q. What is confession?

A. Confession is an accusation of our sins to a priest, who has faculties, in order to receive absolution.

Q. What are the qualities of confession?

A. Confession ought to be, firstly, simple; we ought to say clearly what is necessary, in order to make ourselves known to our director; secondly, humble, because it is an accusation against ourselves; thirdly,

pure, we must go to confession with the intention of becoming better; fourthly, sincere, we must confess our sins just as they are, without diminishing, disguising, or hiding them; fifthly, entire, we must confess all mortal sins which we can remember, after a sufficient examination, and also the circumstances which aggravate or change their nature.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will have frequent recourse to confession.

LESSON XL.

Of our Union, by Hope, with our Lord, the new Adam.
Continuation of Penance.

Q. What remark do you make upon the words of our Lord: "*Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained.*"[d]

A. I make this remark upon those words; that a twofold power was given to the Apostles and their successors: the power of forgiving sins and the power of retaining them. But they could not exercise this power, unless made acquainted with the sins of the penitent, and they could not be made acquainted with them, if their penitents did not confess them.

Q. What follows from this?

A. It follows, that confession is absolutely necessary, and that it is a divine institution.

Q. Is confession the only means established by Jesus Christ for the remission of sins?

A. Confession is the only means established by Jesus Christ for the remission of sins committed after baptism, because, firstly, our Lord has given no other; secondly, the Church acknowledges no other; thirdly, if there were any other, the power of remitting and

[d] John xx. 22, 23.

of retaining sins confided to the Apostles would be vain and useless.

Q. Why so?

A. Because no person would confess; each one would choose the easiest means to obtain pardon for sin.

Q. Has the custom of confessing continued from the time of the Apostles down to us?

A. Yes, the custom of confession has come down to us from the time of the Apostles. In the first ages of the Church, there were two sorts of confession, auricular or private, and public confession. The first is sacramental confession, established by our Lord; public confession was established by the Church.

Q. Were they both equally necessary?

A. They were not equally necessary. Sacramental confession has always been necessary; this was not the case with regard to public confession, which was practised for no more than five or six hundred years.

Q. How do you show that private confession may be traced to the time of the Apostles?

A. The impious have dared to say, that confession cannot be traced beyond the thirteenth century. This is an error, since we have evidence of the practice of confession from the thirteenth age up to the time of the Apostles. For the twelfth age, Saint Bernard; for the eleventh, Saint Peter Damian; for the tenth, Reginon, abbot of the diocese of Treves; for the ninth, the council of Paris.

Q. Continue your reply.

A. For the eighth, Saint Boniface, archbishop of Mayence; for the seventh, Saint Gregory the Great; for the sixth, Saint Leo; for the fifth, Saint Augustine; for the fourth, Saint Chrysostom; for the third, Saint Basil; for the second, Origen.

Q. Conclude your reply.

A. For the first, Saint Clement, the disciple of Saint Peter; and amongst the Apostles, Saint John,[d]

[d] 1 Ep. i. 9.

Saint James,[e] also Saint Luke;[f] finally, our Lord Jesus Christ, who has said: "*Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained;*[g] which words can only be understood by reference to the confession of sin.

Q. What is the third part of the sacrament of Penance?

A. Satisfaction is the third part of the sacrament of Penance. After the remission of the eternal punishment due to sin, there also generally remains a temporal punishment to be undergone; the penance enjoined forms a portion of this.

Q. What is the form of the sacrament of Penance?

A. The form of the sacrament of Penance are the words of absolution. For absolution to be valid, it must be given by a priest, approved of by a lawful bishop.

Q. Who are the ministers of the sacrament of Penance?

A. The ministers of the sacrament of Penance are bishops and priests.

Q. Who instituted the sacrament of Penance?

A. Our Lord, when he said to his Apostles in breathing upon them: "*Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven; and whose sins you shall retain, they are retained.*"[h]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will make each confession as if it were to be my last.

LESSON XLI.

Of our Union, by Charity, with our Lord, the new Adam.
Continuation of Penance.

Q. What are the effects of the sacrament of Penance?

[e] v. 16. [f] Acts xix. 18. [g] John xx. 22, 23. [h] Ib.

A. These are the effects of the sacrament of Penance: firstly, it remits all sins committed after baptism; secondly, it remits the eternal punishment due to sin, and sometimes even the temporal punishment; thirdly, it revives the merit of good works.

Q. What are the essential dispositions requisite to receive the sacrament of Penance?

A. The essential dispositions requisite to receive the sacrament of Penance, are instruction, and also the acts of the penitent, contrition, confession, and satisfaction. To receive it with more fruit, we must possess a lively faith, great confidence in the mercy of God, profound humility, and a deep sense of gratitude.

Q. Is the sacrament of Penance necessary?

A. The sacrament of Penance is as necessary to those who have fallen into mortal sin after baptism, as baptism itself is to those who have not been baptized.

Q. What are the prayers and ceremonies which accompany confession?

A. On entering the confessional, the penitent places himself upon his knees, makes the sign of the cross, to put him in mind that the Son of God died for him: then he says, "*Father, give me your blessing, for I have sinned.*"

Q. Why does the penitent give to his confessor the name of father?

A. The penitent gives to his confessor the name of father, firstly, because it is his confessor who imparts to him the life of grace; secondly, to bring to his mind the sentiments of compassion and charity which he hopes to receive from him; thirdly, to testify his confidence and obedience.

Q. What does the confessor do?

A. The confessor asks of God to give grace to the penitent, to make a sincere and good confession.

Q. After this, how does the penitent proceed?

A. The penitent recites the Confiteor, up to these words, *through my fault*, &c. The Confiteor is a confession, by which the penitent calls upon God and the

saints to listen to the avowal of his faults, in order to humble *himself* before God, and to obtain the aid of his saints.

Q. What follows the Confiteor?

A. The Confiteor is followed by an exact confession of all his sins; after which, the penitent strikes his breast, as a sign of repentant grief, and says: "*Through my fault, through my fault, through my great fault,*" &c.

Q. What prayers does the confessor recite?

A. The confessor recites two prayers for the penitent, to obtain pardon for his sins, then points out to him the means of perseverance, imposes a penance, and if he find him disposed, gives him absolution.

Q. Is the sacrament of Penance advantageous to man, and to society?

A. The sacrament of Penance is of great advantage to man; it instructs, encourages, and consoles him, and it restores his peace of mind. It is advantageous to society, for it prevents a multitude of crimes, and repairs innumerable disorders.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will perform my penance with great fervour.

LESSON XLII.

Of our Union, by Hope, with our Lord, the new Adam.

Of Indulgences and Jubilees.

Q. What is an indulgence?

A. An indulgence is the remission of the temporal punishment due to our sins, which is granted by the Church exclusive of the sacrament of Penance, and is effected by the application to our souls, of the merits of Jesus Christ and the saints.

Q. Has the Church power to grant indulgences?

A. Jesus Christ gave to his Church, in the person of St. Peter, the power of granting them: "*I will,*" says our Lord, "*give to thee the keys of the kingdom of*

heaven, and whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven.[1] These words gave the power of remitting sins, much more the power of remitting the temporal punishment due to divine justice for sin.

Q. Has the Church always exercised this power?

A. The Church has always exercised this power. St. Paul exercised it in reference to a penitent Christian, at the entreaties of the faithful of Corinth. In time of persecution, the Church often abridged the penance of sinners, at the request of confessors and martyrs. God himself has granted us an indulgence, through the merits of our Lord; in short, the whole of Christianity is an extensive indulgence.

Q. What is the source of indulgences?

A. The source of indulgences emanates from the superabundant merits of our Lord, the Blessed Virgin, and the saints.

Q. What are we to do in order to gain an indulgence?

A. To gain an indulgence, we must, firstly, say the prayers and perform the good works prescribed by and in accordance with the intention of him who grants it; it is also requisite that the last condition be performed in a state of grace; secondly, to gain a plenary indulgence, we must detest all our sins, including those which are venial.

Q. What do you understand by a plenary indulgence?

A. By a plenary indulgence, I understand the remission of all the canonical penance which the Church formerly imposed upon all kinds of sins.

Q. What do you understand by an indulgence of seven years, and of seven forties?

A. By an indulgence of seven years, or of seven forties, I understand the remission of seven years'

[1] Matt. xvi. 19.

canonical penance, and of seven Lents, or seven forty days of penance, which the Church formerly imposed upon public penitents.

Q. Does a plenary indulgence remit all the pains we might have to suffer in purgatory?

A. We may piously believe it, but the Church has given no decision on the subject. It suffices for us to know, that those who gain indulgences obtain a remission of the pains of purgatory, proportionable to their fervour.

Q. What is a jubilee?

A. A jubilee is a plenary indulgence, to which are attached many particular privileges. The word jubilee signifies remission.

Q. What is the great jubilee?

A. The great jubilee is that which is granted every twenty-fifth year. It commences at Rome on Christmas-eve; it lasts during a year, and is extended to all Christendom.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will use my best endeavours to gain indulgences.

LESSON XLIII.

Of our Union, by Hope, with our Lord, the new Adam.

Of Extreme Unction.

Q. What is Extreme Unction?

A. Extreme Unction is a sacrament instituted by our Lord for the spiritual and corporal relief of the sick.

Q. What is the matter of Extreme Unction?

A. The matter of Extreme Unction is oil, blessed by the bishop on Holy Thursday. The oil is blessed, to show that it is not by its own nature that it operates, but by the power of God.

Q. What is the form of this sacrament?

A. The form of this sacrament consists in the words which the priest pronounces in applying the unction to the organs of the different senses: "*May our Lord by this holy anointing, and his most tender mercy, pardon thee in whatever thou hast sinned, by thy seeing, hearing,*"[k] &c.

Q. Why is the unction applied to each of the senses?

A. The unction is applied to each of the senses, in order to purify them from sin, of which they have been the instruments.

Q. Who is the minister of this sacrament?

A. The priest is the minister of this sacrament.

Q. What are its effects?

A. The effects of Extreme Unction are, firstly, to restore health when expedient for our salvation; secondly, to efface sins unknown and forgotten; thirdly, to obviate the consequences of sin, such as spiritual lethargy, which hinders the soul from having recourse to God; fourthly, it comforts and strengthens the infirm, so as to enable them to bear more patiently the pains of sickness.

Q. What are the requisite dispositions to receive this sacrament?

A. The dispositions requisite to receive this sacrament are, firstly, to be in a state of grace; secondly, to make, in receiving it, acts of faith, hope, charity, and contrition; thirdly, to be cognisant of its reception. To secure these dispositions, it is advisable to procure a friendly monitor to warn us when we are in danger.

Q. Of what sin would they be guilty, who through contempt neglect to receive Extreme Unction?

A. They who through contempt neglect to receive Extreme Unction are guilty of grievous sin.

Q. How was this sacrament formerly received?

A. This sacrament was formerly received in the

[k] See Roman Ritual.

church, or if at home, on bended knees, which is a proof that the primitive Christians did not delay its reception until the very last moment of their lives. Finally, the infirm were placed upon ashes and hair-cloth, that they might in some measure imitate our Lord dying upon the cross.

Q. In what state ought to be the chamber of the sick?

A. It is highly proper that the chamber of the sick should be decent, the bed covered with a white counterpane; that there should be a table covered with a white cloth, upon which should be placed a crucifix, two lighted tapers, holy water, a plate containing seven or eight pieces of tow or cotton, and a piece of bread to purify the fingers of the priest, and also water to wash them.

Q. What is the object of the prayers which the priest says when he administers this sacrament?

A. The prayers which the priest recites in administering this sacrament have for their end, obtaining the divine mercy for the sick, their recovery, and their conformity to the will of God.

Q. What is the object of the prayers for a departing soul?

A. The object of the prayers of recommendation is to aid the sick to die well: when dead, to obtain their deliverance from purgatory.

Q. What are the other advantages of Extreme Unction?

A. These are some of the other advantages of Extreme Unction: firstly, it consoles us for the loss of our friends and relations, with the hope of seeing them in a better life; secondly, it loudly proclaims the dogma of the immortality of souls, which is the main curb to those passions which desolate the world.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will on the last day of every month recite the prayers for a departing soul.

LESSON XLIV.

Of our Union, by Hope, with our Lord, the new Adam.
Of the Sacrament of Holy Order.

Q. Why did our Lord institute the five first sacraments?

A. Our Lord instituted the five first sacraments to prepare, to consummate, to repair, and strengthen the union which we form with him by Holy Communion.

Q. Why has he instituted the sacrament of Holy Order?

A. He has instituted the sacrament of Holy Order, that all men might receive the Holy Communion: also with a view to preserve and guide his Church, by means of his ministers, unto the end of the world.

Q. What is Holy Order?

A. Holy Order is a sacrament instituted by our Lord Jesus Christ, which gives power to perform ecclesiastical functions, and the grace to perform them well.

Q. What is the matter of the sacrament of Holy Order?

A. The matter of the sacrament of Holy Order is the imposition of hands, and the touching of the sacred vessels. Denoting the power which is given to priests over holy things.

Q. What is the form, and who is the minister?

A. The form of this sacrament consists in the words used by the bishop, and the minister is the bishop himself.

Q. When did our Lord institute this sacrament?

A. Our Lord instituted this sacrament when, after having supped on Maundy Thursday, he said to his apostles: "*Do this for a commemoration of me.*"[1]

Q. What are the effects of the sacrament of Holy Order?

[1] Luke xxii. 19.

A. The effects of the sacrament of holy order are the grace which it communicates, the indelible character it imprints, and the power it confers to exercise ecclesiastical functions.

Q. What are these functions?

A. Of these functions, some regard the natural body of our Lord, others regard his mystical body, that is to say, the Church. Holy order gives to priests power to consecrate the body of our Lord, and to distribute it to the faithful: it gives them also power to baptize, to preach, and to remit sins.

Q. Why are we obliged to respect priests?

A. We are obliged to respect priests, firstly, because their dignity surpasses that of angels and men; secondly, because Jesus Christ has said to his priests; "*He that heareth you heareth me; and he that despiseth you despiseth me.*"[m]

Q. Why ought we to be grateful to priests?

A. We ought to entertain the greatest gratitude towards priests, because they are the benefactors of men. They pray for us, they instruct us, they sanctify us, they have civilised mankind, prevent them from again falling into a state of barbarity, and afford solace to human miseries.

Q. What are the principal dispositions required of those who receive the sacrament of holy order?

A. The principal dispositions requisite to receive the sacrament of holy order are knowledge, virtue, age, and vocation.

Q. What is the ceremony of the tonsure?

A. The ceremony of the tonsure has been established by the Church, to separate from the world those who are preparing for orders, and also to inspire them with a love of the virtues proper for their state. This ceremony may be traced up to the first ages of Christianity.

Q. How do those who are to receive the tonsure present themselves before the altar?

[m] Luke x. 16.

A. They present themselves with a surplice upon the arm and a wax taper in the hand. The surplice with which the bishop invests them signifies that they put on Jesus Christ, and the wax taper denotes the fire of divine love, with which they are inflamed, and which induces them to consecrate themselves to the service of God.

Q. How many orders are there?

A. There are seven orders: The priesthood, the deaconate, and subdeaconate, which are called the greater orders; those of acolyte, lector, exorcist, and door-keeper, which are called minor, or the lesser orders. All these orders relate to the holy Eucharist.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for Priests.

LESSON XLV.

Of our Union, by Hope, with our Lord, the new Adam.
Continuation of the Sacrament of Holy Order.

Q. What is the first of the minor orders?

A. The first of the minor orders which is given after the ceremony of the tonsure, is the order of porter.

Q. What are the functions of porters?

A. In the first ages of the Church, porters had the care of opening and closing the entrance of churches; to preserve order, propriety, and silence; also to announce the hours of prayer, and of the divine office. The ceremonies still used in their ordination fully express this their office.

Q. What is the second of the minor orders?

A. The second of the minor orders is that of reader. The office or order of reader was established for the purpose of reading in church the holy Scripture to the people. This is the reason why the bishop, in ordaining them, makes them touch the book of lessons.

Q. What is the third?

A. The third of the minor orders is that of exorcist, established to exorcise catechumens, and to deliver the possessed, who were very numerous at the commencement of the Church, as we learn from the Gospel and the holy Fathers. In their ordination, the bishop requires of them to touch the Missal, because it is by the word of God that they must drive away the devil.

Q. What is the fourth?

A. The fourth of the minor orders is that of acolyte, which signifies one who follows or accompanies, because the acolytes ought always to accompany bishops, and serve the altar. It is on this account that the bishop requires them to touch an empty cruet, and carry a candlestick with a lighted wax taper.

Q. What is the first of the major orders?

A. The first of the major orders is the subdeaconate. The subdeacons were formerly the bishops' secretaries, and were employed by them in their affairs, in the distribution of alms, and their temporal concerns.

Q. What are their functions at the present day?

A. At the present day, their functions are reduced to serving the deacon at the altar. Before their ordination, the subdeacons prostrate themselves upon the ground to show that they renounce the world for ever, and consecrate themselves to the service of God and his Church.

Q. What is the second of the major orders?

A. The second of the major orders is the deaconate. Deacons were ordained by the Apostles themselves to see to the wants of the poor, to baptize, to preach, and to distribute the holy Eucharist to the faithful. During the time of persecution they were required to visit the confessors and martyrs in their prisons, and to provide for their wants.

Q. What do they at the present day?

A. At the present day, they serve the priest and bishops at the altar, chant the Gospel, and prseent the bread and wine which is to be consecrated. Before

their ordination, they prostrate themselves in the same manner as the subdeacons, to renew their renunciation of the world.

Q. What is the third of the major orders?

A. The third of the major orders is the priesthood. The functions of priests have always been, and are now, to offer the holy sacrifice, to preside at the assemblies of the faithful, to preach the word of God, to bless the people, to baptize, and administer the sacraments.

Q. What do they before their ordination?

A. Before their ordination, priests prostrate themselves before the altar in the same manner as the subdeacons and deacons. Before being made Christians, we thrice renounced the devil. Before being ordained, priests thrice again solemnly renounce the world, to show that they are perfectly consecrated to the service of Jesus Christ and the faithful.

Q. What are the advantages society owes to the sacrament of Holy Order?

A. Society owes much to the sacrament of Holy Order, because no society can exist without religion; nor can religion exist without priests, nor priests without the sacrament of Holy Order.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will always have the greatest respect for persons consecrated to God.

LESSON XLVI.

Of our Union, by Hope, with our Lord, the new Adam.

Of the Sacrament of Matrimony.

Q. What is matrimony?

A. Matrimony is a sacrament instituted by our Lord Jesus Christ, which gives to those who receive it grace to sanctify themselves in their state of life, to bring up their children in a Christian manner, and also

represents the union of our Lord Jesus Christ with his Church.

Q. What are the effects produced by this sacrament?

A. This sacrament produces three effects. It gives to those who worthily receive it, firstly, grace to sanctify themselves; secondly, to bring up their children in a Christian manner; thirdly, it represents the union of Jesus Christ with the Church.

Q. How do married persons represent this union?

A. They represent it by their holiness, by their mutual love and fidelity until death.

Q. What are the requisite dispositions to receive the sacrament of matrimony?

A. The principal dispositions worthily to receive matrimony are, to be in a state of grace, to be well-instructed, to have a vocation, and purity of intention.

Q. What are the bans?

A. The bans are the publication of a future marriage. This publication is made about the time of mass, on a Sunday or festival.

Q. Why is that publication made?

A. For two principal reasons: the first is to obtain the prayers of the faithful, in order that God may bless those who are to be married; the second is to ascertain the impediments which might invalidate the marriage. All are obliged, under pain of a grievous fault, to make known the impediments with which they are acquainted.

Q. What are the impediments to marriage?

A. The impediments to marriage are obstacles which oppose the marriage. There are some which make it void, and others which only make it unlawful.

Q. What are the principal impediments which render marriage void?

A. These are the principal impediments which render marriage void. Firstly, error, or an actual mistake of the person. Secondly, consanguinity, to

the fourth degree inclusive. Thirdly, a solemn vow of chastity. Fourthly, difference of religion, marriage with an unbaptized infidel being null. Fifthly, violence or constraint sufficient to prevent free consent. Sixthly, previous public espousals with another party related in the first degree to either of those about to marry. Seventhly, affinity, contracted by criminality, or by marriage; also by baptism or confirmation. Eighthly, actual exercise of force, by which a person is carried off and kept in constraint in order to compel marriage. Ninthly, clandestinely; that is to say, secretly, without the knowledge of the pastor, or without witnesses. These impediments have been established for the good of the faithful, and for securing the peace and welfare of families.

Q. Are there no other impediments which render the contract of marriage null?

A. Yes, there are others, arising from natural defects, and also from the commission of certain heinous crimes, in order to forward the union of the parties committing them, with a view to future marriage.

Q. What are the impediments which render marriage unlawful?

A. The impediments which render marriage unlawful are three principal ones: firstly, a simple vow of chastity; secondly, espousals with another party; thirdly, the prohibition of the Church.

Q. When there are impediments to marriage, what is to be done?

A. When there are impediments to marriage, a dispensation must be obtained from the Pope, or from the bishop. Whatever money is spent in obtaining a dispensation, that money should be employed in the performance of good works, especially in supporting missionaries, who preach the faith to infidels.

Q. Mention some of the ceremonies which accompany the celebration of marriage?

A. On the day of her marriage, a crown is placed upon the head of the bride, to denote her virtuous

conduct, and the victory which she has gained over the world. A ring is blessed, which is a token of her fidelity and submission; a piece of money is presented, to show that all things are in common between the contracting parties. These ceremonies may be traced to the first ages of the Church.

Q. What are the advantages which society derives from the sacrament of marriage?

A. Society derives great advantages from the sacrament of marriage. These are some of them: firstly, the good conduct of married persons; secondly, the peace of families; thirdly, the removal of a multiplicity of scandals which reigned among the Pagans; fourthly, the virtuous education of children.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for my parents.

LESSON XLVII.

Conditions of our Union with our Lord, the new Adam.
Of Grace and of Prayer.

Q. What is the object of the sacraments and of all religion?

A. The object of the sacraments and of all religion is to unite us to our Lord.

Q. Could we by our own efforts unite ourselves to our Lord?

A. We could not by our own efforts unite ourselves to our Lord; we must have grace to enable us to do so.

Q. Could we have grace without asking for it?

A. We could not have grace without asking for it; God requires of us to ask it of him, and he also gives us the grace to ask for it.

Q. What is the ordinary means of obtaining grace?

A. The ordinary means of obtaining grace is prayer. It is absolutely necessary; our Lord has taught this,

both by precept and example, having enjoined us to pray always, and he himself having prayed much; all the saints of every age have also been distinguished for their perseverance and fervour in this exercise.

Q. For what ought we to pray?

A. We are to pray for spiritual, temporal, and eternal good for ourselves and for our neighbour; and our Lord has assured us, that whatsoever we shall ask, it shall be granted to us.

Q. What are the proper times for prayer?

A. The proper times for prayer are, especially morning and night, before and after our repasts, before and after our principal actions, and also in time of temptation.

Q. What are the qualities of prayer?

A. The qualities of prayer are, faith, humility, devotion, perseverance, and union with our Lord.

Q. What are the obstacles to the success of prayer?

A. The obstacles to success in prayer are, our own evil dispositions, our improper manner of asking, or the evil things for which we ask.

Q. How many kinds of prayer are there?

A. There are two kinds of prayer—vocal and mental prayer; they are both necessary. To make vocal prayer easier to us, our Lord has composed one for our use, which is called the *Our Father*, and is also termed the *Lord's prayer*.

Q. How many parts are there in the *Our Father*?

A. There are three parts: the preparation, the body of the prayer, and the conclusion. The preparation is composed of these words: *Our Father, who art in heaven.*

Q. Explain them.

A. We call God our Father to secure his favour, by reminding him that we are his children: we say, *Who art in heaven*, to remind him that he is happy, rich, and powerful, whilst we who are his children remain upon earth, exiled, poor, suffering, and exposed to a thousand dangers.

Q. How many petitions are there in the Lord's prayer?

A. There are seven petitions in the Lord's prayer: the three first relate to God and his glory, the other four relate to man and his wants. These seven petitions, which compose the second part of the Our Father, form the body of the Lord's prayer.

Q. What do we ask of God in the three first petitions?

A. In the three first petitions, we ask of God, firstly, that his name may not be unknown or blasphemed, but may be known and glorified by all men; secondly, that he may reign over us, and not the world, the devil, or our passions; that his Church may be extended throughout the earth; that when the last judgment arrives, we may be put into possession of the kingdom of heaven; thirdly, that his will may be executed by men here below, as it is performed by the saints and angels who are in heaven.

Q. What do we ask by the four last petitions?

A. By the four last petitions, we ask, firstly, what is necessary for the body, such as food and raiment, and for the soul, grace, and holy communion; secondly, the entire pardon for all our sins; thirdly, deliverance from, and the victory over, temptations; fourthly, deliverance from temporal and eternal evils, which are the consequences of sin.

Q. What is the conclusion of the *Our Father?*

A. The conclusion of the *Our Father* is the word Amen, which means, *so be it:* I wish that all these petitions may be granted me. It is a repetition of the entire prayer, which we must pronounce with great fervour and faith.

Q. What is mental prayer?

A. Mental prayer is prayer which consists in meditating upon some truth of salvation, in order to regulate our conduct by it. It is necessary to meditate, because we cannot work out our salvation without thinking upon it. It is very easy to meditate; it

suffices to love, and we can always think upon what we love.

Q. What is the composition of mental prayer?

A. Mental prayer is composed of three parts: firstly, the preparation, that is to say, an act of faith in the presence of God, an act of humility, and an invocation to the Holy Ghost, to beg his light and assistance; secondly, of meditation, properly so called.

Q. How are we to make this second part?

A. In making a meditation, we ought to consider some subject of our faith, examine what our Lord and the saints teach us respecting it, and how they put it in practice; we next compare ourselves with them, resolve to reform our conduct, and to become as much like them as possible.

Q. What is the third part of mental prayer?

A. The third part of mental prayer is the conclusion, which is composed of an act of thanksgiving and an oblation; we finish, by recommending to God the wants of the souls in purgatory, and the necessities of the Church.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will make at least a quarter of an hour's meditation every day.

LESSON XLVIII.

Of the End of our Union with our Lord, the new Adam.

Q. What is the end of our union with our Lord, the new Adam?

A. The end of our union with our Lord, the new Adam, is to make us lead his life in *time* by an imitation of his virtues, and in *eternity* by a participation in his glory.

Q. Why are we obliged to imitate our Lord?

A. We are obliged to imitate our Lord, firstly, because he descended upon earth to induce us to lead

his life; for this he became our model, and taught us to do as he also had done; secondly, because those only will be saved who imitate his example; thirdly, because we are Christians, and a Christian ought to resemble Jesus Christ.

Q. In what is our Lord our model?

A. Our Lord is our model in all things: he is especially the model of our interior life, that is to say, of our thoughts and affections.

Q. In what ought we to conform our thoughts to those of our Lord?

A. We ought to conform our thoughts in all things to those of our Lord, to think like him upon God, upon ourselves, and upon creatures.

Q. What were the thoughts of our Lord in reference to God his Father?

A. The thoughts of our Lord in reference to God his Father were, that he was an infinite being, to whom we, as his creatures, ought to dedicate ourselves, to love him above all things, and to do his will, our Lord having exhibited himself as an example in this respect during his mortal life, and also in the holy Eucharist.

Q. What were the thoughts of our Lord in reference to man?

A. In the eyes of our Lord man is the most precious of all creatures, since he descended from heaven to redeem him, has given to him his blood upon the cross, and also in the holy Eucharist.

Q. And in reference to creatures?

A. In the eyes of our Lord, creatures are means to fix our hearts on God. Riches, honours, pleasures, are very dangerous, as he has shown us both by word and example during his mortal life, and also in the holy Eucharist.

Q. What were the affections of our Lord?

A. Our Lord had only two affections—the love of his Father and the love of men. He died for the glory of his Father and for the salvation of men; and he every day renews the sacrifice of his life in the

Eucharist for his Father's glory and the salvation of men.

Q. In what manner did our Lord love creatures?

A. Our Lord loved creatures as his work, and he has made them to conduce towards the advancement of the glory of God, and for the salvation of men. He preaches to us the same thing in the holy Eucharist.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every morning ask myself, If our Lord were to-day in my place, what would he do?

LESSON XLIX.

Of the End of the Union with our Lord, the new Adam, continued.

Q. Is our Lord also the model of our exterior life?

A. Our Lord is also the model of our exterior life. It is necessary that our actions, as well as our thoughts and sentiments, be conformable to his, in order that all which is in us may be impressed with the image of the celestial man, as all actually bear the image of the terrestrial man.

Q. Why are all men obliged to conform their conduct to that of our Lord?

A. All men are obliged to conform their conduct to that of our Lord, because he is the model for all men, of whom some are destined to command, and others to obey.

Q. Is our Saviour a model for our superiors?

A. Our Saviour is a model for our superiors; his mortal and his eucharistic life is expressed in four words: he *went about doing good.*

Q. Is our Saviour a model for inferiors?

A. Our Saviour is also a model for inferiors; his mortal and eucharist life may be expressed in these few words: *He was subject to them.*[n]

[n] Luke ii. 51.

Q. Is our Saviour also a model for men in the accomplishment of their duties towards God?

A. Our Lord is a model for men in the accomplishment of their duties towards God; his whole life, mortal and eucharistic, is included in these words: *He loved God his Father, and obeyed him unto death.*

Q. Is our Saviour the model of men in the accomplishment of their duties towards their equals?

A. Our Lord is a model for men in the accomplishment of their duties towards their equals; all his life may be included in these words: He so loved men as to shed his blood for them.

Q. Is our Lord a model for the accomplishment of our duties towards ourselves?

A. Our Lord is a model for the accomplishment of our duties towards ourselves. He has given us, during his mortal life, an example of humility, and again in his eucharistic life that of purity, and detachment from human things.

Q. Is our Lord a model for all ages?

A. Our Lord is a model for all ages. In his childhood he consecrated himself to God his Father in the Temple of Jerusalem; in his youth he laboured and obeyed his reputed Father; in his riper years he prayed and occupied himself with the glory of his father; before his death he gave his last instructions to his Apostles, and his soul into the hands of his father.

Q. Is our Lord a model for different states and conditions?

A. Our Lord is also a model for different states and conditions. As each creature represents some or other of the perfections of God, it is his will that each should represent some one of his qualities and of his perfections.

Q. Explain this by example?

A. For example, it is his will that priests represent his sanctity, kings his authority, a spouse his love for the Church, parents his divine paternity, the poor

his poverty, virgins his purity, those who suffer, his conduct in the midst of the persecutions which he endured.

Q. Is our Lord a model for all our actions?

A. Our Lord is a model for all our actions; his life may be included in these few words, which it would be well could they be said of us: *He has done all things well.*

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will do all my actions well every day.

LESSON L.

Of that which may destroy our Union with our Lord, the new Adam.

Q. What can destroy our union with the new Adam?

A. One only thing can destroy our union with the new Adam, which is sin.

Q. What is sin, and into how many kinds is it divided?

A. Sin is a voluntary disobedience to the law of God. Disobedience to our lawful superiors, in that which is just, is also a sin, because it is the will of God that we should obey them. There are two kinds of sin: original sin, in which we are all born; and actual sin, which we commit by our own will.

Q. How is actual sin divided?

A. Actual sin is divided into mortal and venial. Mortal sin is that sin which deprives our souls of the friendship of God?

Q. Is mortal sin a great evil?

A. Mortal sin is a great evil, or rather the only evil, because it is a revolt, a monstrous ingratitude towards God, which deprives us of the object for which we were created.

Q. What are the consequences of mortal sin?

A. The consequences of mortal sin, in time, are the loss of grace, the loss of all our past merits, and of remorse; in eternity, the loss of heaven.

Q. What are some of its chastisements?

A. The chastisements of mortal sin *here*, are all the evils which desolate the earth; and during eternity, the punishments of hell.

Q. What is venial sin?

A. Venial sin is a sin which does not kill the soul, nor merit hell. It is called venial or pardonable, because it is more pardonable than mortal sin.

Q. What are the consequences of venial sin?

A. The consequences of venial sin are these: it weakens in us divine grace, grieves the Holy Ghost, deprives us of certain special helps, leads to mortal sin and to severe chastisements, as we learn from holy Scripture.

Q. What are the capital sins?

A. Capital sins are those which are the cause or sources of many others. They are seven in number: pride, covetousness, lust, gluttony, envy, anger, and sloth.

Q. What are the remedies for these sins?

A. The principal remedies for these capital sins are, for pride, humility and prayer; for avarice, almsdeeds and liberality; for lust, confession and communion, the best preservatives of chastity; for gluttony, mortification; for envy, disinterested fraternal love; for anger, meditation on the meekness of our Lord exemplified in his passion; for sloth, meditation on the shortness of time, and the consequent importance of spending it well.

Q. Whence do all these sins proceed?

A. They proceed from our disorderly passions. These constitute the tree of which sin is the fruit. Of these passions there are three leading ones: the love of honours, the love of riches, and the love of pleasures.

Q. Is it necessary to resist these passions?

A. It is as necessary to resist these passions as it is to be saved. We must, especially during the period of youth, make war against them.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never commit a deliberate venial sin, however trifling it may appear to be.

LESSON LI.

Of that which perpetuates our Union with the new Adam.

Of the Church.

Q. What did our Lord before ascending into heaven?

A. Before ascending into heaven, our Lord thoroughly instructed his Apostles in the truths of that religion, the preservation of which, upon the earth, in the true Church, he guaranteed until the end of the world by giving to it a visible head.

Q. Which of his Apostles did our Lord appoint to be head of his Church?

A. Our Lord chose St. Peter for the chief vicar of his Church upon earth. Before investing him with this dignity he required a pledge from him.

Q. What was that pledge?

A. It was a pledge of his love. He asked him three times if he loved him more than the other Apostles; as much as to ask if he were ready to sacrifice himself for the salvation of his sheep.

St. Peter replied: "*Yea, Lord, thou knowest that I love thee.*" Then our Lord said to him: "*Feed my lambs, feed my sheep.*"*

Q. What is the meaning of these words?

A. By the lambs are meant the laity, by the sheep the pastors of the Church. St Peter was raised above all the other Apostles. The Pope, who is the successor

* John xxi. 15, 16, 17.

of St. Peter, is superior to the bishops, and has full power to teach and to govern the Church.

Q. What power did our Lord give to the other Apostles?

A. Our Lord also gave to the other Apostles the power of governing the Church, of teaching, baptizing, and of remitting sins. They had already received the power of consecrating his body and blood.

Q. What do you understand by the Church teaching?

A. I understand by the Church teaching, the first order of pastors, St. Peter and the Apostles, the Pope, and the bishops, their successors. They only are judges in matters of faith, they only are invested with the power of making laws necessary for the good of the faithful.

Q. What are the principal precepts or commandments of the Church?

A. Firstly, to keep certain appointed days holy, with the obligation of hearing mass, and resting from servile works.

Secondly, to confess our sins to our pastors at least once a year.

Thirdly, to receive the blessed sacrament at least once a year, and that at Easter, or thereabouts.

Fourthly, to keep the days of fasting and abstinence appointed by the Church.

Fifthly, to contribute to the support of our pastors.

Sixthly, not to solemnize marriage at forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church, or clandestinely.

Q. Explain the second of the aforesaid precepts.

A. The second precept of the Church is thus expressed: *To confess our sins to our pastor, at least once in the year.* In establishing the sacrament of penance, our Lord imposed upon us the obligation of confession; and our own necessities ought to induce us to confess often. But, to secure us against our own

negligence, the Church has appointed a period within which we are obliged to confess.

Q. Is it sufficient to confess only once in the year?

A. To confess once only in the year suffices to prevent our incurring excommunication; but, to partake of the benefit of the sacraments, and to lead a truly Christian life, once only in the year is not sufficient.

Q. Explain the fourth precept.

A. This is the fourth precept of the Church; to receive the blessed sacrament at least once a year, and that at Easter, or thereabouts. In instituting the Eucharist, our Lord has required us to communicate, since he says: *Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.*[p] And, to prevent, the introduction of tepidity, the Church has ordained, under pain of mortal sin, that we communicate at least once a year, namely, at Easter. She says at *least*, in order to show that it is her wish we should communicate oftener.

Q. What do you remark in general on the commandments of the Church?

A. I make this general remark upon the commandments of the Church; firstly, that they are a proof of the wisdom of the Church, and of the tender solicitude which she has for her children. Secondly, they are advantageous to society, because they aid us to accomplish the commandments of God, and, as it were, oblige us each year to commence a new life. Thirdly, they are very advantageous to each and all of us, because they oblige us to mortify our passions, and to abandon sin.

Q. Is the teaching of the Church infallible?

A. The teaching of the Church is infallible; that is to say, she cannot be deceived, nor deceive us, when she instructs us upon the truths of religion.[q]

[p] John vi. 45.

[q] It is not necessary to explain the other precepts of the Church, since that explanation will be found in other parts of *this* catechism.

Q. How do you prove this?

A. From the words of our Lord to his Apostles, and in them to their successors: *Behold I am with you all days, even to the consummation of the world.*[r]

Q. With what sentiments ought the infallibility of the Church to inspire us?

A. The infallibility of the Church ought to inspire us, firstly, with great confidence in hearing the Church; —we cannot be deceived. Secondly, unbounded gratitude, which should induce us to thank our Lord for having given infallibility to the Church. Thirdly, great docility. We ought to obey the Church as our Lord himself.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for the pastors of the Church.

LESSON LII.

Of that which perpetuates our Union with our Lord, the new Adam namely, the Church, continued.

Q. What is the Church?

A. The Church is the society of all the faithful, united by one and the same faith, by a participation of the same sacraments, and by submission to our lawful pastors, principally to our holy father the Pope.

Q. Who are those who are not members of the church?

A. Those who are not members of the Church are infidels, heretics, schismatics, and rebellious Christians, whom the Church cuts off from her body, by excommunication.

Q. In how many ways may we belong to the Church?

A. We may belong to the Church in two ways, in body and in soul. Those belong to the body of the Church who exteriorly profess the faith of the Church, and submit to its pastors. Those belong to the soul of

[r] Matt. xxviii. 20.

the Church, and may be saved, who, without their own fault, are in a society foreign to the true religion, have true charity, wish to know the true Church, and do all the good they can.

Q. What are the marks of the true Church?

A. The marks of the true Church are four in number, indicated by our Lord himself; she is one, holy, catholic, and apostolic.

Q. What do you mean when you say the Church is one?

A. When we say the Church is one, we mean to say that it has always taught the same faith, enjoined the same duties, and administered the same sacraments.

Q. What do you mean when you say the Church is holy?

A. When we say the Church is holy, we mean that our Lord, who is the head, is holy; that its founders are holy; that it teaches the belief of truths, and practises duties capable of sanctifying its members, and that God has performed miracles in proof of its holiness.

Q. What do you mean when you say the Church is catholic?

A. When we say that the Church is catholic, we mean that it teaches all revealed truths, not rejecting or changing any; and that it comprehends all times and all places.

Q. What do you understand when you say it is apostolic?

A. I understand that it comes down by a perpetual succession from the Apostles; that the doctrine which it teaches is the same that was taught by the Apostles; that it was founded by them, they having appointed the bishops and pastors who govern it.

Q. Which is the true Church?

A. The true Church is the Roman Church, because it is the only *one, holy, Catholic,* and *apostolic* Church; all sectarian Churches came after the Apostles, and all are detached from the Roman Church.

Q. Name the two great advantages to be found in the Church.

A. The two great advantages to be found in the Church, are the communion of saints and the forgiveness of sins.

Q. What is the communion of saints?

A. The communion of saints is the union which exists amongst all the members of the Church who are upon earth, in purgatory, and in heaven; so that all the spiritual benefits of the Church are profitable to each and all the faithful.

Q. What is the remission of sins?

A. The remission of sins is the power given to the Church to remit sins. It is to be found only in the Church, because our lord has said to its pastors, and to no others: *Whose sins you shall forgive they are forgiven.*[a]

Q. What did our Lord after founding the Church?

A. After founding the Church, our Lord ascended into heaven to send down the Holy Ghost to animate and to conduct it unto the end of time.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will join the Society for the Propagation of the Faith.

[a] John xx. 23.

THIRD PART.

CONTAINING THE HISTORY AND THE EXPLANATION OF RELIGION, FROM THE ASCENSION OF OUR LORD TO THE PRESENT TIME.

LESSON I.

Christianity established. First Preaching of the Apostles.
First Century.

Q. What did the Apostles do after the ascension of our Saviour?

A. After the ascension of our Saviour the Apostles returned to Jerusalem with the Blessed Virgin; they made their abode in an upper room, where they awaited in prayer and meditation for the descent of the Holy Ghost, whom they received on Whit Sunday.

Q. Relate the history of this miracle.

A. Towards the ninth hour in the morning, "*there came a sound from heaven as of a mighty wind coming,*"[a] which was heard throughout the house where the Apostles were assembled. At the same time there appeared tongues as it were of fire, which rested over the heads of each. Immediately they spoke divers languages, were changed into new men, and full of zeal and courage they went forth to announce Jesus crucified.

Q. Continue the reply.

A. A multitude of people, having learned what had come to pass, ran to the place: these were men of all nations, nevertheless, all of them understood the Apostles. This miracle, with the discourse of Saint

[a] Acts ii. 2.

Peter, converted upon the spot three thousand persons.

Q. What did the Apostles on this?

A. The Apostles baptised the new converts; Peter and John repaired to the Temple, where they found a man, a cripple from his birth, who asked them for alms.

Q. What was Saint Peter's reply?

A. Saint Peter said to him: "*Silver and gold I have none: but what I have I give thee in the name of Jesus Christ of Nazareth, arise and walk.*"[b] And the cripple rising up was cured. He entered the Temple joyfully with the Apostles. Peter again preached, and his second discourse converted five thousand persons.

Q. What did the chief priests do?

A. The chief priests and all the synagogue, alarmed at the progress of the Gospel, arrested the Apostles, ordered them to be scourged, and forbade them to preach the name of Jesus of Nazareth. The Apostles replied that they must obey God rather than men,[c] and they continued their mission. The Jews, more irritated than ever, condemned Saint Stephen to be stoned.

Q. What was the effect of this persecution?

A. The effect of this persecution was to propagate the Gospel far and wide, because a part of the disciples were dispersed by it into Samaria, and in Judea, where they made a great number of conversions?

Q. Who were the converts of Philip the deacon?

A. The principal converts of Philip the deacon were a famous magician called Simon, whom he converted in Samaria, and a minister of the queen of Ethiopia, who came to Jerusalem to adore the true God. Saint Peter and Saint John went to Samaria to give confirmation to the converts.

Q. What did Simon the magician do?

[b] Acts iii. 6. [c] Ib. iv. 19.

A. Simon the magician wishing to buy the power of giving the Holy Ghost, Saint Peter reproved him; but instead of repenting, he became a personal enemy to the Apostles.

Q. Who was the most ardent persecutor of the Church?

A. The most ardent persecutor of the Church was a young man named Saul. Learning that there were some Christians in Damascus, he asked permission of the high priest to arrest them, and conduct them, chained, to Jerusalem; and he set off on this errand, with a certain number of officers under his orders.

Q. What happened to him on his way?

A. About the middle of the way he was all at once surrounded with a bright light; he fell backwards on the ground, and heard a voice, which said to him: "*Saul, Saul, why persecutest thou me?*" Saul, trembling and astonished, replied, "*Who art thou, Lord?*" The voice said to him: "*I am Jesus of Nazareth, whom thou persecutest.*" On which Saul answered, "*Lord, what wilt thou have me to do?*" "*Go to Damascus,*" added the voice, "*and there it shall be told thee what thou must do.*" He went thither, and was baptised.[d]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will study with care this third part of the Catechism.

LESSON II.

Christianity established. Life of Saint Peter and of Saint Paul.
First Century.

Q. What did the Apostles after having preached the Gospel in Judea?

A. After having preached the Gospel in Judea, the Apostles divided amongst them the whole world, in order to reduce it into subjection to Jesus Christ.

[d] Acts ix.

Q. Relate the history of St. Peter.

A. Saint Peter was in the town of Joppè when God made known to him that the Gentiles were to be called to the knowledge of the Gospel, and that he, the head of the Church, was to open to them its gates.

Q. Who was the first Gentile convert?

A. The first Gentile convert was a Roman officer called Cornelius, who was then at Cesarea. He was a man who feared God, and was very charitable. He sent for Saint Peter, who baptised him, together with all his household.

Q. Where did Saint Peter go after leaving Cesarea?

A. From Cesarea Saint Peter went to Antioch, the capital of Syria, where he established his see. He travelled over a great part of Asia, and went to Rome, to oppose Simon the magician, whom the devil had sent thither, in order to oppose the establishment of the Gospel. Saint Peter placed the character of Simon in its true light, converted a great number of persons, and then returned to the east.

Q. What did he at Jerusalem?

A. He presided over the council of Jerusalem, at which the Apostles were present; it is the first, and the model of all the councils which have taken place in the Church. It was therein decided that the converted Gentiles were not to be required to follow the legal observances of the law of Moses.

Q. How many epistles has Saint Peter left us?

A. Saint Peter wrote two epistles to the faithful, dispersed over the provinces of the Roman empire, which breathe the tenderness of a father, and the dignity of the chief Pastor of the Church. He then returned to Rome, where the crown of martyrdom was prepared for him, and also for Saint Paul, who had shared in his labours.

Q. Who was Saint Paul?

A. Saint Paul was of the Jewish race; he was born at Tharsus in Celicia, and was by birth a Roman

citizen. After having persecuted the Christians, he became an ardent admirer of the Gospel, which he preached: first at Damascus, whence he was obliged to fly, in order to escape from the Jews, who had resolved to put him to death.

Q. Whither did he go?

A. He repaired to Jerusalem, where he saw Saint Peter. He next went to Antioch, and remained there a whole year, with Saint Barnabas. They made many converts, and the faithful there first received the name of Christians. These two Apostles next visited the isle of Cyprus, of which Saint Paul converted the governor, called Sergius Paulus. In commemoration of this event, the Apostle took the name of Paul.

Q. What did he next?

A. Accompanied by Saint Barnabas, he went throughout Asia Minor, and remained some time at Lystra, where he cured a man who had lost the use of his limbs, from the period of his birth. At the sight of this miracle the inhabitants, who were still Pagans, believed the Apostles to be gods, and attempted to offer sacrifice to them.

Q. What happened to Saint Paul in the town of Philippi?

A. Saint Paul being at Philippi, a town of Macedonia, with a disciple named Silas, delivered a female slave who was possessed by the devil. The owners of this girl were much irritated at this: for she was a foreteller of future events, and by so doing procured much money for her masters. They therefore caused the Apostle and his disciple to be scourged, and sent to prison, under pretext that they disturbed the public peace.

Q. Continue your reply.

A. During the night, the foundation of the prison was shaken, the doors opened, and the chains of the prisoners fell off. The goaler, believing that the prisoners had escaped, was about to kill himself: but Paul interposed, saying, we are all here; the goaler

with all his family became converts; and the next day Paul and Silas were released, having converted a great number of persons in the town.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will listen to instructions with an ardent desire to profit by them.

LESSON III.

Christianity established. Life of Saint Paul continued.
First Century.

Q. Continue the history of Saint Paul.

A. After leaving Philippi Saint Paul went to Thessalonica, where he founded a Church of fervent Christians, to whom he afterwards wrote an epistle. He then went to Athens, appeared before the Areopagus, refuted the philosophy and idolatry of the heathens, and then departed for Corinth.

Q. Did he remain long at Corinth?

A. He remained there eighteen months, to found a Christian Church, to which he afterwards addressed two epistles, where the zeal, charity, and prudence of this great Apostle are fully displayed. From Corinth he passed over to Ephesus.

Q. What happened to him at Ephesus?

A. At Ephesus he became the innocent cause of a serious disturbance, raised by a workman, who made statues of Diana; but before leaving this town, Saint Paul wrote his admirable epistle to the faithful at Rome.

Q. Whither did he go next?

A. He journeyed towards Jerusalem, taking with him, to the faithful of that city, the alms of their brethren, who were spread throughout Asia. Continuing on his way, he passed through the town of Troas.

Q. What miracle did he there work?

A. While he was preaching, a young man who was seated at the window, having fallen asleep, fell from the third story, and was killed. Saint Paul restored him to life, and departed for Miletus.[e]

Q. What did he at Miletus?

A. He there assembled the bishops and pastors of the Church of Ephesus, to whom he gave his last farewell, and announced to them that he should see them no more. All of them shed tears, and accompanied him to the vessel, in which he was to embark for Jerusalem.

Q. What did he on arriving at Jerusalem?

A. He was arrested in the Temple by the Jews, and delivered to the Roman governor, who sent him to Rome, to be tried at the tribunal of Nero. Saint Paul was there two years in prison, preaching the Gospel to all those who visited him.

Q. Did he obtain his liberty?

A. He at length obtained his liberty, went again into the East, wrote to the Churches, to his disciples, Timothy and Titus, and returned with Saint Peter to Rome. They filled with Christian converts the city, and even the palace of Nero, who could not endure a religion so holy as Christianity.

Q. What did Nero do?

A. He condemned the two apostles to death, who were martyred at some distance from the city. Saint Peter was crucified with his head downwards. Saint Paul, being a Roman citizen, was beheaded. Their glorious martyrdom occurred on the 29th of June, sixty-six years after Christ.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will without hesitation do all that the Church commands.

[e] In Asia Minor (now Milet, or *Milasso*), in ruins, situate in the sanjak of Aidin, pashalik of Anatolia, Turkey in Asia.—*L. W.*

LESSON IV.

Christianity established. Lives of the other Apostles.
First Century.

Q. Who was Saint Andrew?

A. Saint Andrew was Saint Peter's brother. He was chosen to be an apostle by our Lord himself. After Pentecost, he carried the gospel into Asia Minor, and into Scythia, and was at last crucified in the town of Patara.[f]

Q. Who was Saint James the Great?

A. Saint James, surnamed the Great, was brother of Saint John the Evangelist; he was the son of Salomè and cousin-german to the Blessed Virgin. After Pentecost, he preached to the tribes of Israel dispersed into various countries, and penetrated into Spain.

Q. What did he after this?

A. He returned to Jerusalem, where he was beheaded by order of Herod Agrippa, who did not long survive this crime, dying soon afterwards, devoured alive by worms.

Q. Who was Saint John?

A. Saint John was the youngest of the Apostles, and the particular friend of our Lord. After Pentecost, he preached the gospel to the Parthians, a renowned people who disputed with the Romans the empire of the world. Afterwards, he went into Asia Minor, and fixed his see at Ephesus.

Q. What happened to him?

A. The Emperor Domitian caused him to be arrested and conducted to Rome, where he was thrown into a caldron of boiling oil, but came out unhurt. The tyrant banished him to the isle of Patmos. It was there he wrote his Apocalypse, that is to say, the

In the pashalik of Anatolia, Turkey in Asia.—*L. W.*

revelation of things which would come to pass in the course of ages. He returned to Ephesus, and wrote his gospel, which has for its object the demonstration of the divinity of our Lord. He also wrote three epistles to the faithful; and died at the age of about one hundred years.

Q. Who was Saint James the Less?

A. Saint James the Less was son of Alpheus and Mary, near relations of the Blessed Virgin. Our Lord, before his ascension, recommended to him the church of Jerusalem: he was its first bishop. He wrote an epistle addressed to all the churches; and by the Jews, through their hatred to Christianity, was thrown down from the top of the Temple.

Q. Who was Saint Philip?

A. Saint Philip, who was a native of Bethsaida in Galilee, was one of the first disciples of our Lord. After Pentecost, he set out for Phrygia,[s] where he established Christianity, and there died at a very advanced age.

Q. Who was Saint Bartholemew?

A. Saint Bartholemew was also from Galilee. After Pentecost, he preached to the most barbarous nations of the east, and penetrated to the extremities of India. He afterwards returned to Armenia, where he suffered martyrdom.

Q. Who was St. Matthew?

A. Saint Matthew was a publican, or collector of taxes. He was converted by our Lord, and placed by him in the number of his apostles. After Pentecost, he set out for Africa, where he died.

Q. Who was Saint Simon?

A. Saint Simon was from Cana in Galilee. After Pentecost, he preached the Gospel in Persia, where he was martyred by the idolatrous priests.

Q. Who was Saint Jude?

A. Saint Jude, also called Thaddeus, was brother to

[s] In the pashalik of Anatolia.—*L. W.*

Saint James the Less. After Pentecost, he went to Africa, and planted the faith in Lybia. He revisited Jerusalem, and died in Armenia. He wrote an epistle, addressed to all the churches, to warn them against the heresies of the Nicolaites and the Gnostics.

Q. Who was Saint Matthias?

A. Saint Matthias was a disciple of our Lord. He was chosen, in the room where the Apostles and others were assembled after the Ascension of our Lord, to replace Judas.[h] History does not record his evangelical conquests, nor his death.

Q. How many evangelists are there?

A. There are four evangelists: Saint Matthew, Saint Mark, Saint Luke, and Saint John. They are called evangelists, because they wrote the gospels which give a history of the life of our Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will read the Gospel with the most profound respect.

LESSON V.

Christianity established. Manners of the Pagans.
First Century.

Q. What was the state of the world at the period of the death of the Apostles?

A. At the death of the Apostles, two parties were in existence, and on the point of entering into contention: namely, the Pagans, worn out with crimes and debauchery; the Christians, young and distinguished by virtue. Rome was the capital of the world, and the centre of idolatry.

Q. What was Rome?

A. Rome was an immense city, inhabited by nearly three millions of citizens. Most houses were magnificent palaces, adorned with porticos and surrounded by

[h] Acts i. 16–26.

gardens. There were in Rome eight hundred public baths, and four hundred idolatrous temples, in which were adored thirty thousand gods. One of its amphitheatres was capable of accommodating eighty-seven thousand spectators; There were twenty-nine public roads leading from Rome into the provinces of the empire; these roads were paved with large flat stones; and on each side of the roads were erected the marble monuments of the dead, which were enriched with ornaments composed of gold and bronze.

Q. What was the wealth of its inhabitants?

A. The wealth of its inhabitants was immense.

Q. What was their religion?

A. The Romans adopted the religion of all the nations whom they conquered; the grossest superstitions and the most hideous divinities, adored by the barbaric nations of the earth, were adopted by the Roman people.

Q. What were their morals?

A. Their morals were such, that we should blush to describe them. It suffices for us to know, that the most revolting crimes were authorized by their religion by the connivance of their laws, and by custom. They were committed publicly by children, by those advanced in years, by the nobles, and by the people.

Q. What were their laws?

A. Their laws were laws of hatred and of oppression. Oppression the most cruel was exercised upon all those who could be oppressed.

Q. Upon whom?

A. Firstly, upon woman; she was the slave of her father, who could kill or sell her. On marrying, she became the slave of her husband, who could sell or dismiss her at his pleasure. Secondly, upon the child. The laws permitted it to be destroyed previous to its birth; nay, even required its destruction in certain cases. It was allowed to kill, to expose, or to sell an infant when born. To slay or to burn it in honour of the gods was deemed an acceptable sacrifice.

Q. Upon anyone else?

A. Thirdly, upon the slave. They sold their slaves as beasts; they branded them on their foreheads with a red-hot iron. During the day, they compelled them to work by using the lash; during the night, they shut them up, enchained, in subterraneous dungeons; and they slew them for the slightest fault. Fourthly, upon prisoners of war. Sometimes they slaughtered them upon the tomb of the conqueror; at others they compelled them to enter the amphitheatre, and to slaughter each other for the amusement of the people. On all occasions they were reduced to slavery.

Q. Continue the same reply.

A. Fifthly, upon their debtors. The law permitted the creditor to cut in pieces the body of his insolvent debtor. Sixthly, upon the poor, whom they called impure animals; insulted them in their poverty; and, to get rid of them, one of the emperors loaded three vessels, which, with the wretched cargo, were carried out to sea and sunk to the bottom. Such was Pagan Rome when Saint Peter arrived in that city.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will daily offer up a prayer for the conversion of infidels.

LESSON VI.

Manners of the Christians.

First Century.

Q. Under pagan Rome was there not another Rome?

A. Under pagan Rome there was another Rome, a subterranean Rome, inhabited by the first Christians. This subterranean Rome was formed by the catacombs; they constitute a city of immense extent. There are many streets, squares, spacious places of central communication, and a multitude of tombs.

Q. What is the origin of the catacombs?

A. The word catacomb signifies a place under ground, a cemetery. Those vast quarries, whence the Romans extracted a kind of sand to build with, are so called.

Q. Of what use were these catacombs?

A. These catacombs served as a retreat for the first Christians during the time of persecution. It was in these immense subterranean excavations they hid themselves; it was there that they prayed, and offered up the holy mysteries, as a preparation for martyrdom; it was there that they prayed for the salvation of their persecutors.

Q. What else did they do there?

A. To perfect themselves in the virtue of patience and confidence in God; they there painted and engraved the principal facts recorded in Scripture analogous to their own position; such as Daniel in the lion's den, the three children in the fiery furnace, our Lord raising up Lazarus. They sculptured the resemblance of stags, doves, and vines, symbols of longing desires, innocence, and charity.

Q. Did the Christians remain long in the catacombs?

A. The catacombs were an asylum for the first Christians during the persecutions, which lasted three hundred years with very little interruption. When persecution ceased, they left the catacombs and lived among the Pagans.

Q. How did they live?

A. The life of our Christian forefathers on the surface of the earth, as in the catacombs, was an admirable life of sanctity and innocence. To the pride of the Pagans they opposed humility, neither desiring to become rich, nor to change their condition. To the luxury of the Pagans they opposed a modest simplicity, which was particularly observable in their dress and in their furniture.

Q. Continue the reply.

A. To the debauchery of the Pagans they opposed

temperance and chastity. They observed the strictest sobriety at their repasts, as also at their innocent feasts, which they called Love-feasts.

Q. What were the love-feasts?

A. The love-feasts were charitable repasts given by the first Christians. The wealthy defrayed the expenses; the poor were invited, and all ate together without any distinction, as being the children of one family. The repast was commenced and closed by prayer.

Q. When were their fasts?

A. Our forefathers fasted not only during Lent, but also on the Wednesdays and Fridays of each week. The Church at Rome fasted also upon the Saturdays, in memory of the triumph of Saint Peter over Simon the magician.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will avoid ostentation in my dress and at my meals.

LESSON VII.

Christianity established. Continuation of the Manners of the Christians.

First Century.

Q. What did our forefathers in the faith oppose to the irregularities of the Pagans?

A. To put down the shameful irregularities of the Pagans, our forefathers in the faith exhibited in their conduct the purity of angels; and even their enemies were obliged to approve of it.

Q. What virtue did they oppose to the thirst for gold which devoured the Pagans?

A. To the thirst for gold which devoured the Pagans, our Christian forefathers set an example of detachment and voluntary poverty. Contented with the necessaries of life, they gave the surplus of their wealth to

relieve the poor, the widows, and the orphans, regarding riches as an obstacle to the freedom of the soul.

Q. To all the crimes in general of the Pagans, what did they oppose?

A. They led a life of prayer and sanctity. They rose early; their first action was the sign of the cross. They dressed themselves modestly; and the whole family assembled in a retired chamber, where the head of the house said prayers aloud.

Q. How did they pray?

A. They prayed upon their knees, bareheaded, with their arms extended, and their faces turned towards the east.

Q. Where did they go after prayer?

A. After prayer they went to the church to hear mass, where they communicated every day. They left the place of prayer with modesty, returned to their houses, and commenced their daily occupations.

Q. By what action did they begin their work?

A. Before commencing their work they made the sign of the cross. At nine o'clock they again prayed, after which they continued their work until the time for taking their repast, which was at noon.

Q. In what manner did they proceed on taking their repast?

A. Before nourishing the body, they nourished the soul by reading some passages of the holy Scripture; they then blessed the food they were about to take. During this repast, sacred canticles were sung, as was usual with them whilst they laboured. After dinner they read again some passage from the Bible, and returned gaily to work.

Q. What did they after mid-day?

A. After mid-day, those who had it in their power performed different works of charity, such as visiting the poor, and their brethren who were imprisoned for the faith. At three o'clock they again prayed.

Q. What did they do in the evening?

A. In the evening all the family re-assembled, and

parents instructed their children. They supped, sung sacred songs, read the Scripture, and said prayers. Then each one went to take repose, having made the sign of the cross over the bed.

Q. Did they pray during the night?

A. At midnight they rose to pray. Such was the life which our Christian forefathers led. By imitating them, we shall, like them, become saints, and compel bad Christians to respect our religion, as our fathers caused the Pagans themselves to respect it.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day do all my actions well.

LESSON VIII.

Christianity established. Continuation of a Description of the Manners of Christians.

First Century.

Q. What did our Christian forefathers oppose to the laws of hatred and of cruelty which reigned among the Pagans?

A. To the laws of hatred and cruelty which reigned among the Pagans, our fathers opposed the law of universal charity, and fulfilled to the letter the commandment of the Saviour: *Thou shalt love thy neighbour as thyself.*[1]

Q. Explain your reply.

A. After the introduction of Christianity, fathers and mothers loved their children instead of destroying them, before or after their death, as the Pagans did; they took the utmost care to preserve them; they regarded them as a precious trust, and neglected nothing which tended to promote their advancement in knowledge and their progress in virtue.

Q. What was their chief care?

[1] Matt. xxii. 39.

A. Their chief care was to remove from their children dangerous books and wicked companions. The Gospel was put into their hands; they were taught to observe an exterior propriety in dress becoming their station in life, without giving them a taste for luxury or vanity.

Q. Did Christian fathers and mothers love one another?

A. Christian fathers and mothers loved each other with a supernatural affection, which manifested itself by constant affability, by kind regards, and by zealous attentions; above all, by fervent and continual prayers for one another, even under circumstances where one of the parties had not the happiness to be of the same religion.

Q. Did the children imitate the example of their parents?

A. Children imitated the example of their parents, and there existed amongst them the sincerest affection. They prayed, combated, and, by a glorious death in the amphitheatres, secured the crown of martyrdom.

Q. Did the first Christians love one another?

A. The first Christians loved one another to such a degree, that the Pagans cried out with astonishment, "See how these Christians love one another; they are ready to die for each other."

Q. With what appellations did they address one another?

A. To mark their mutual tender affection, they addressed each other by the names of father or mother, of brother or sister, of son or of daughter; by which mode of address they designated themselves to be members of one and the same family. This mutual charity was to be found in the most remote and scattered portions of the Church.

Q. Who were the particular objects of their love and affectionate regard?

A. The particular objects of their love and affectionate regard were the ministers of the Lord, the

poor; but, above all, those Christians who were condemned to work in the mines in consequence of their having publicly professed the faith.

Q. Did our forefathers of the Christian faith love all men?

A. Our forefathers of the Christian faith loved all men, even the Pagans who were their persecutors. To them they rendered all kinds of good offices; they prayed for them; faithfully paid the taxes; and acquitted themselves of their duties, in every respect, as good soldiers and good citizens.

Q. To whom, besides these, did they extend their charity?

A. Their charity was extended to the dead. They took great care of their sepulchres; they washed the bodies of the deceased, embalmed, and covered them with fine linen or silk; they prayed for and gave alms for the repose of their souls.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never say of others that which I would not wish to be said of myself.

LESSON IX.

Christianity established.

First Century.

Q. How did our Christian forefathers in the faith attain to such eminent sanctity?

A. Our forefathers in the faith attained to such eminent sanctity, by endeavouring every day to do all their actions well, and by dividing their time between prayer, labour, and the practice of works of charity; but, above all, in avoiding occasions of sin.

Q. What were those occasions?

A. The principal occasions were plays, dances, and public festivals. Our Christian forefathers avoided all

these, for motives which ought also to induce their children to avoid them.

Q. What are those motives?

A. Firstly, the primitive Christians rightly looked upon plays, comedies, and tragedies, as a school for irreligion, believing that a Christian ought not to take pleasure in beholding such things, as he cannot be allowed to imitate, and also because it is very difficult to conquer our passions when we look with pleasure on those things which contribute to inflame them.

Q. Continue the same answer.

A. Secondly, they held that age did not exempt any one, because we are but men; that is to say, subject to weakness at every period of life; that custom could not authorize us to be present, because the customs of the world are not the rules for a Christian. Thirdly, that by going to the theatre, their Christian brother would be scandalized; and also, if there were no spectators there would be no actors.

Q. What did they say of balls and public festivals?

A. They said the same thing of balls and public festivals; and they asked the Pagans, who reproached them for not attending these, if they could not honour the rulers of the earth without giving themselves up to the excesses of intemperance, and by so doing offend the Ruler of heaven.

Q. Was this virtuous conduct pleasing to the Pagans?

A. This conduct, so virtuous, was not more pleasing to the Pagans than the conduct of the good is agreeable to the bad Christian of our days. The Jews and the idolaters spread many calumnies against our Christian forefathers, and against our holy religion.

Q. Who refuted them?

A. The apologists of religion refuted them by their eloquence, and the virtues of the Christians refuted them still more; but, instead of yielding themselves up captive to the truth, their enemies began to persecute them, and millions of victims were immolated in consequence of hatred to their religion.

Q. What are these victims called?

A. They are called martyrs; that is to say, witnesses. This name is given to those Christians who died in defence of their faith. The number of martyrs during the four first centuries is incalculable.

Q. What remark do you make on martyrdom?

A. I make this remark on martyrdom, that it is a double proof of the truth of religion.

Q. How so?

A. Martyrdom is a proof of the true religion, because it is an accomplishment of the prophecy of our Lord, who said that his disciples should be put to death because of his doctrine.

Q. Continue the reply.

A. Martyrdom is also a proof of the truth of religion, by the constancy of the victims in the midst of their sufferings, since it is a miracle that so many thousands of virtuous persons of every age, every sex, every condition of life, and of every country, suffered all kinds of torments during the space of three hundred years, with calmness, without a murmur, and without complaint.

Q. What is meant by the acts of martyrs?

A. By the acts of martyrs is meant the relation of their apprehension, trial, examination, torments, and death.

Q. How did the Christians procure the acts of the martyrs?

A. The Christians procured the acts of the martyrs in two ways: firstly, by paying for permission to copy the register of the tribunals; secondly, by mixing secretly with the Pagans during the trials of the martyrs, and writing down all that passed.

Q. What care did they take of the martyrs?

A. They paid them the greatest attention whilst they were in prison; after their death they buried them with care, and upon their tombs offered the holy sacrifice, not to the martyrs, but to the God who had crowned them.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will fly with horror the assemblies of the world.

LESSON X.

Christianity established. First and Second Persecutions.
First Century.

Q. How many general persecutions have taken place against Christians?

A. There have been ten general persecutions against Christians. They are called general, because they were carried on in obedience to the edicts of the Roman emperors, who were then masters of the greatest part of the world.

Q. Who was the first emperor who persecuted the Christians?

A. The first Roman emperor who persecuted the Christians was Nero, sixty-four years after Jesus Christ. Nero having caused the city of Rome to be set on fire, in order that he might have the pleasure of seeing a conflagration, accused the Christians of this crime, and put a great number of them to death.

Q. What were the torments they had to endure?

A. At his command they were covered with the skins of beasts, and devoured by dogs, or clothed in garments saturated with pitch and wax: these garments were set on fire, and the martyrs were thus made to serve as torches during the night. In this persecution Saint Peter and Saint Paul, and one of the chief officers of Nero named Tropes, suffered martyrdom.

Q. Did the cruelties of Nero go unpunished?

A. God did not allow the cruelties of Nero to go unpunished. The Romans revolted against him; he was obliged to conceal himself in a marsh, where he put an end to his own existence. This his tragical

end, and the end of all those who persecuted the Church, shows that God continually watches over it.

Q. What other proof have you of a divine superintendence over the Church?

A. Another proof of the constant vigilance of God over his Church is the ruin of Jerusalem, whose inhabitants, after having crucified the Saviour, did not cease to persecute his disciples. This city was besieged by Titus, son of the emperor Vespasian, seventy years after Jesus Christ.

Q. What signs preceded the destruction of Jerusalem?

A. The most frightful signs preceded the destruction of Jerusalem. A comet, having the appearance of a sword, remained suspended during a whole year over this unhappy city, and a man named Jesus never ceased for forty years to walk through the streets of Jerusalem, crying out day and night, "Woe to Jerusalem, woe to the Temple, woe to all the people."

Q. Why all these signs?

A. God sent all these signs to accomplish the prediction of our Lord, and to warn the Christians to leave Jerusalem.

Q. What happened to the Jews?

A. During the siege, the inhabitants, split into various parties, slaughtered one another. The city exhibited an image of hell. The famine became so great, that a woman ate her own child.

Q. How was the city taken?

A. On the tenth of August Titus had advanced his approaches close to the Temple, which he had forbidden to be burnt; but a firebrand thrown into it by a soldier reduced it to ashes, after which the conqueror razed the city to the ground, and passed the plough over the site on which it had stood.

Q. Who was the second Roman emperor who persecuted the Christians?

A. The second Roman emperor who persecuted the *Christians* was Domitian, brother to Titus, whom he

succeeded in the year eighty-one after Jesus Christ. He put to death his own parents because they were Christians; he ordered Saint John to be thrown into a caldron of boiling oil. God punished the tyrant. Tormented with remorse night and day, he was at length assassinated in the year ninety-six after Jesus Christ, deprived of honour, even of a sepulchre.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for the enemies of the Church.

LESSON XI.

Christianity established. Third and Fourth Persecutions.
First and Second Centuries.

Q. In what manner was the Church attacked after the persecution of Domitian?

A. After the persecution of Domitian the Church was attacked by the spirit of division. The devil seeing that he could not conquer her by putting to death her children, strove to divide them. A dispute arose among the faithful of Corinth: but the Pope, Saint Clement, wrote an epistle, which re-established union, so essential to the welfare of the Church, once more on the eve of a new persecution.

Q. What was this persecution?

A. The persecution of Trajan. This emperor was abandoned to the most shameful vices, and hatred to the Christians, because their holy lives were a censure upon his own conduct. On his arrival at the city of Antioch, he commanded all the Christians to sacrifice to the gods under pain of death, and arrested Saint Ignatius.

Q. Who was Saint Ignatius?

A. Saint Ignatius, a disciple of Saint John, had been bishop of Antioch during forty years; he was brought before the emperor, who ordered him to be

sent to Rome, there to be devoured by wild beasts, to serve as a spectacle to the people.

Q. What did he during his voyage?

A. In passing through Smyrna he visited Saint Polycarp, who had also been a disciple of Saint John: and many other bishops came to offer him the prayers of the Churches. From Smyrna he wrote to the faithful at Rome, to entreat of them that they would neither ask for his deliverance from God, nor from man.

Q. What kind of martyrdom did he suffer?

A. Having arrived at Rome, on the twentieth of December, the last day of the public games, the saint was conducted into the amphitheatre, where two lions were let out upon him and devoured him in an instant. His bones were carefully collected, and carried in triumph to Antioch.

Q. How did Trajan end his life?

A. Trajan died miserably, at an early period of life, worn out by debauchery. Thus died all the persecutors of the Christians: their deplorable end shows us, that no one revolts with impunity against Jesus Christ, and the manifestation of this contributes towards strengthening his reign, by teaching men to apprehend his vengeance.

Q. Who was the fourth persecutor of the Christians?

A. The fourth persecutor of the Christians was Adrian; he succeeded Trajan, in the year one hundred and fourteen after Jesus Christ. He was a cruel prince, superstitious, and debauched. Having consulted the devils, they told him that a widow named Symphorosa never ceased to torment him.

Q. What did the tyrant?

A. The tyrant sent for Symphorosa: she had seven sons, who were also Christians; her husband and her brother-in-law, officers in the army of the emperor, had already suffered martyrdom. Adrian commanded her to sacrifice to the gods; Symphorosa refused, and

the tyrant put her to death, together with her seven sons.

Q. Did any one undertake to defend the Christians?

A. Quadratus, bishop of Athens, and Aristides, an Athenian philosopher, presented to the emperor a defence of the Christian faith. Adrian listened to their persuasions, and the persecution ceased. Nevertheless, the hand of God lay heavy upon him, he fell into a gloomy melancholy, and put an end to his own existence.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will endeavour to live as if I were alone in the world with God.

LESSON XII.

Christianity established. Fifth and Sixth Persecutions.
Second Century.

Q. What was the fifth general persecution?

A. The fifth general persecution was that of Antoninus. This emperor was abandoned to the most shameful vices, and he slaughtered a great number of Christians, although he did not issue any new edicts against them.

Q. Who were the principal victims?

A. The principal victims were a Roman lady named Felicitas, and her seven sons; Publius, prefect of Rome, ordered this virtuous family to be arrested, and not being able to induce them to renounce their faith, he caused them to perish under the most frightful torments.

Q. Whom did God raise up in defence of the Church?

A. God, who always watches over his Church, raised up a glorious defender. This was Saint Justin, who so completely vindicated his religion from the

calumnies of the Jews and Pagans, that the emperor ceased the persecution to cease, but died soon after, and his son recommended a truce with the Christians.

Q. What was the sixth persecution?

A. The sixth general persecution was that of Marcus Aurelius. This prince, in consequence of his pride, and his duplicity, could not be otherwise than an enemy of the truth. Saint Justin addressed to him a fresh apology, though he fully expected that this would cost him his life. He was not mistaken, for he was beheaded, in consequence of having presented it.

Q. Who were the other victims of this persecution?

A. There were many victims of this persecution; of these, the principal one was Saint Polycarp, bishop of Smyrna.

Q. Who was Saint Polycarp?

A. Saint Polycarp was a disciple of Saint John the Evangelist, with whom he had lived for a long time. The persecution having commenced, his friends advised him to leave the city. He followed their advice, and retired to a country-house, at a little distance.

Q. What happened to him?

A. He was soon discovered and apprehended. He entertained with refreshments the officers who came to arrest him. They conducted him into the amphitheatre at Smyrna, and placed him before the proconsul.

Q. What said the proconsul to him?

A. The proconsul said to Polycarp, "Offer insult to Jesus Christ." Polycarp made this noble reply, "I have served him forty years, he has never done me any evil; but loaded me with blessings, how can I offer insult to my king and my saviour?"

Q. What did the proconsul?

A. The proconsul ordered Polycarp to be burnt alive, but the flames would not touch him; on the contrary, they encircled him, and like to the sail of a vessel, when filled by the wind, they formed them-

selves over the saint as a vault, under which he remained secure. The proconsul, seeing this miracle, stabbed the saint with a dagger; the blood flowed in such profusion that it extinguished the fire. Thus Saint Polycarp completed his sacrifice on the twenty-fifth of April, at two o'clock, P. M., in the year one hundred and sixty-six after Jesus Christ.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will do good to those who do evil to me.

LESSON XIII.

Christianity established. Continuation of the Sixth Persecution.
Second Century.

Q. Upon what occasion did Marcus Aurelius give repose to the Christians?

A. Marcus Aurelius gave a short repose to the Christians, upon occasion of the miracle of the thundering legion. He had made war upon the Germans. His army was surprised in a defile, and surrounded on all sides by the enemy: the heat was excessive, and the Romans were nearly dying of thirst.

Q. How were they saved?

A. The thundering legion, which was composed of Christian soldiers, knelt down, and by fervent prayers obtained rain in such abundance as to be sufficient to quench the thirst of both men and beasts. At the same time hail, accompanied with thunder and lightning, terrified the enemy to such a degree that they threw down their arms.

Q. In what way did Marcus Aurelius show his gratitude?

A. Marcus Aurelius showed his gratitude by causing the persecution to cease, and to perpetuate the remembrance of this miracle, he raised a monument at Rome, which still exists. But the devil soon after urged him again to persecute the Christians.

Q. In what place did this new persecution break out?

A. This new persecution broke out especially in Gaul. The city of Lyons was inundated with the blood of martyrs.

Q. Who were the principal martyrs?

A. The principal martyrs were Saint Pothinus, bishop of that city; he was ninety years old, was arrested, ill-treated, and thrown into a narrow dungeon, where he died two days after. Maturus and Sanctus, after having been publicly scourged, as a spectacle for the people, and dragged about by wild beasts, were put into the red-hot iron chair, and had their throats cut.[k]

Q. Who were the other principal martyrs?

A. The other principal martyrs were Attalus, Alexander, Blandina, and Ponticus, a youth not above fifteen years old.

Q. Who was Blandina?

A. Blandina was a timid slave, and of a delicate constitution; but our Saviour gave her such strength that she wearied out the executioners, who inflicted the torture. To all the questions which they addressed to her, she replied, "*I am a Christian, and no vice is tolerated amongst us.*"

Q. How did she complete her martyrdom?

A. After having been wrapped in a net, and exposed to a wild bull, that tossed and gored her a long time, she also had her throat cut. Ponticus, encouraged by the example of Saint Blandina, passed through all the stages of his martyrdom with great alacrity, and consummated his sacrifice by the sword.

Q. Were there any other martyrs in Gaul?

A. There were other martyrs in Gaul. Autun, a city in Gaul, witnessed the martyrdom of Saint Symphorian, a young man, equally distinguished by his birth, by his knowledge, and by his virtues.

[k] See "Lives of the Saints," by A. Butler, June 2.

Heraclius, governor of the province, ordered him to be arrested, and demanded what was his profession, and his name.

Q. What was his reply?

A. He answered, "*I am a Christian;*" the governor used persuasion, promises, and threats, to induce him to sacrifice to the gods. But all to no purpose, and he ordered him to be beheaded.

Q. What happened to him on his way to execution?

A. On leading him to the place of execution, his mother, more venerable for her virtue than for her years, cried out aloud to him from the town walls: "*My son, my son, Symphorian; remember the living God, and be of good courage. Raise your heart to heaven, and consider him who reigneth there. Fear not death, which leads to certain life.*"

Q. Had religion other combats to sustain?

A. Religion had other combats to sustain. Philosophers and heretics plotted against her: but God supported her, and she spread over the earth in spite of all obstacles.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love I will often say, as the martyrs did, "I am a Christian."

LESSON XIV.

Seventh Persecution.

Third Century.

Q. How did the third century commence?

A. The third century commenced with a war, the most active and the most general, against the Church. The philosophers and the heretics joined the executioners in attempting to annihilate it, but God took care to defend it. In opposition to the philosophers and to the heretics he raised up two distinguished apologists, and to the persecutors a number of martyrs. The two apologists were Tertullian and Origen.

Q. Who was Tertullian?

A. Tertullian was a priest of Carthage—he was born in that city in the year of our Lord one hundred and sixty—he was the son of a centurion. Having arrived in Rome, he published an Apology for, or in other words, a defence of the Christian faith, which he presented to the magistrates of the empire. This work gave a mortal blow to paganism.

Q. What work did he publish against the heretics?

A. After having confounded the Pagans, Tertullian employed his talents against heretics, and refuted all heresies, past, present, and future, in a work called the Prescriptions.

Q. How could he effect this?

A. Simply by demonstrating that only to be the true Church, which traces its succession and its origin without interruption to Jesus Christ. None but the Catholic Church can do this: therefore it is the only true one.

Q. How did Tertullian close his career?

A. He had the misfortune to fall into condemnable errors, but they do not diminish the merit of the works which he wrote before his fall.

Q. Who was Origen?

A. Origen was born at Alexandria in the year of our Lord one hundred and eighty-five. His father was the holy martyr Leonidas. Having commenced his studies at an early period, and being endowed with extraordinary talents, he became one of the most brilliant lights of the Church, and victoriously refuted one of the most dangerous enemies of religion named Celsus. Origen also fell into some errors, but it does not appear that he was obstinate in maintaining them.

Q. What was the seventh general persecution?

A. The seventh general persecution was that of the Emperor Septimus Severus. In the year two hundred, this barbarous prince published an edict of proscription; and blood flowed in all parts of the empire.

Q. Who were the martyrs in this persecution?

A. The first martyrs in this persecution were Saints Perpetua and Felicitas, with their companions. These saints were natives of Carthage. Perpetua, aged twenty-two years, was of a noble family, was married, and was the mother of a child then at the breast. Felicitas was a slave, she also was married. They were arrested by order of the proconsul Firminianus.[l]

Q. What did the father of Saint Perpetua?

A. The father of Saint Perpetua, who was a Pagan, immediately came to entreat of her to renounce the faith, and not to cause him to die of grief. The proconsul took part with him, but Perpetua made no other reply than this, "*I am a Christian.*"

Q. What happened after this?

A. The martyrs were condemned to prison. The gaoler, struck with their virtuous behaviour, became a convert. On the eve of their death was given to them their last meal, called *the free supper.* This repast was given to the martyrs in a room open to the public. A crowd of people came to see them, to whom the martyrs spoke with their usual firmness: many became converted.

Q. What were the torments to which these martyrs were subjected?

A. The following day the holy martyrs were conducted into the amphitheatre. Three of them were exposed to wild beasts. Saints Perpetua and Felicitas were enveloped in nets, and exposed to a wild cow, by which they were grievously injured.

Q. What did the people?

A. They cried out that it was "*enough;*" they were then led to the gate Sanevivaria, where those that were not killed by the beasts were dispatched at the end of the shows by the "*Confectors;*" there they received the stroke of death without movement, and without making the least complaint.[m]

[l] See the original work, also A. Butler's "Lives of Saints," March 7.

[m] See A. Butler's "Lives of the Saints," March 7.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day meditate upon the judgments of God.

LESSON XV.

Christianity established. Eighth and Ninth Persecutions.
Third Century.

Q. Who was the cause of the eighth persecution?

A. The cause of the eighth general persecution was Decius. The most illustrious martyr in this persecution was Saint Pionius of Smyrna, priest and disciple of Saint Polycarp. To all the questions put by the judge, he merely answered, "*I am a Christian, a child of the Catholic Church.*" After having suffered all kinds of torments, he was condemned to be burnt alive; but after having offered up a prayer, he expired without the fire burning either his beard or his hair.

Q. Name some other martyrs?

A. During this persecution a young child named Cyril was martyred; on ascending the pile he requested the spectators to sing canticles, and to rejoice at his happiness. Saint Agatha was martyred in Sicily; she also was very young, of an illustrious family, and heiress to a large fortune, yet she preferred to renounce all rather than deny her faith.

Q. Who was the author of the ninth general persecution?

Q. The author of the ninth general persecution was Valerian. He put to death a great number of Christians, amongst others the holy Pope, Sixtus the Second. When conducted to martyrdom, Saint Laurence, a deacon of the Roman Church, asked him in tears where he was going without him. The holy Pope said, "*You will follow me in three days.*" The prediction was accomplished, and Laurence was arrested.

Q. What did the prefect of Rome demand of him?

A. The prefect of Rome demanded of him the trea-

sures of the Church. The saint assembled all the poor, whom the Church supported, and said to the prefect, "*Behold the treasures of the Church.*" The judge was furious, and caused Saint Laurence to be burnt upon a gridiron over a slow fire. There the saint appeared as tranquil as if he had been upon an ordinary bed. He prayed for the conversion of Rome and calmly expired. Saint Cyprian soon after followed him.

Q. Who was Saint Cyprian?

A. Saint Cyprian was bishop of Carthage, and son of one of the first senators of that city. After having succoured the Pagans when afflicted with the plague, he was arrested, and condemned to be beheaded. The saint, having heard the sentence of death, replied, "*God be praised.*" After having prayed for his Church, he received the stroke of death.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will succour and respect the poor.

LESSON XVI.

Christianity established. Tenth Persecution.

Third and Fourth Centuries.

Q. How did God punish the emperor Valerian?

A. Like all the other persecutors, the emperor Valerian was punished in a most striking manner. He was taken prisoner by Sapor, king of Persia, who obliged him to bow down in such a manner as to serve for a footstool, or horseblock, when he mounted on horseback. He afterwards ordered him to be flayed alive, his skin to be tanned red, and suspended in the temple of his gods.

Q. What was the tenth general persecution?

A. The tenth general persecution was that of Dioclesian. This cruel prince associated with him in the

empire Maximian, Galerius, and Constantius Chlorus; all, except the last, hated the Christians.

Q. Recount the martyrdom of the Theban legion.

A. Maximian had in his army a legion exclusively composed of Christians. They were veterans from the East, principally from Thebes in Egypt, hence called the Theban legion, which consisted of about ten thousand men. Maximian having arrived in Switzerland, near Geneva, commanded these brave men to sacrifice to the Gods; upon their refusal he ordered them to be massacred.

Q. How did God aid his Church?

A. At the time, when the Christians were about to be persecuted with more fury than ever, God sent into the desert a new Moses to pray, and to obtain the victory for the faithful. The new Moses was Paul, the first hermit; Saint Anthony, and his numerous disciples.

Q. Who was Saint Paul?

A. Saint Paul, the first hermit, was born in Egypt in two hundred and twenty-nine. At the age of twenty-two years he entered the desert, where a cavern served him as a dwelling-place, the leaves of a palm for clothing, and its fruit for nourishment.

Q. How did God afterwards supply him with food?

A. At the age of forty-three years, God fed him miraculously as he had formerly fed the prophet Elias. He lived in the exercise of prayer and mortification, until the age of one hundred and thirteen. When he died, two lions came forth and dug a grave, in which Saint Anthony deposed his body, chanting the hymns and prayers of the Church. He took away his tunic made of the leaves of the palm-tree, and he wore it on the solemn festivals of Easter and of Pentecost.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never murmur against my superiors.

LESSON XVII.

Christianity established. Continuation of the Tenth Persecution.
Fourth Century.

Q. Who was Saint Anthony?

A. St. Anthony was the founder of the monks. Those religious who live in community are called monks; those who live in grottos, or in secluded cells, anchorites. Saint Anthony was born in Egypt in the year two hundred and fifty-one. After the death of his parents he gave all his wealth to the poor, and then retired into the desert of Thebais, where he lived alone during forty years; after which he consented to receive disciples, who became so numerous, that in order to admit them, he was obliged to build many monasteries.

Q. When did that occur?

A. That occurred about the year three hundred and five, a short time after the emperor Dioclesian had issued the most terrible of all edicts of persecution against the Church.

Q. Had Saint anthony much to suffer in the desert?

A. Saint Anthony had much to suffer in the desert from the devil, who assaulted him most violently; but the saint put him to flight by the sign of the cross. He often recommended to his disciples the use of this salutary sign, as also vigilance over themselves, prayer, and thoughts on eternity.

Q. To what age did he attain?

A. Saint Anthony attained the age of one hundred and five, without any infirmity. In dying, he gave to Saint Athanasius his cloak and one of his sheepskins; the other he gave to the bishop Serapion, and to his disciples his hair shirt; this was all he possessed. Having done this, he slept calmly in the Lord.

Q. Who was Saint Syncletica?

A. Saint Syncletica was of a noble and virtuous

family. She possessed a large fortune; but after the death of her parents, she distributed it among the poor, and retired into a solitude not far from Alexandria. She was the foundress of convents in the East. After having endured a painful malady, this saint died at the age of forty-seven years.

Q. Why did God establish the religious orders?

A. God established the religious orders for the propagation and preservation of Christianity. The contemplative orders—that is to say, those who are enclosed in monasteries and convents, who give themselves up to the exercise of prayer, of fasting, and of mortification—have for their end, firstly, to pray for Christians who live in the world, as also to expiate the sins of worldlings; secondly, to practise the morality of the Gospel in all its primitive purity.

Q. What further remark do you make upon the establishment of religious orders?

A. I also remark upon the establishment of religious orders, that they were founded at the time when Christians became relaxed and corrupted. Providence, by their means, has preserved to the world models resembling the exemplary lives of our forefathers in the faith. The lives of religious, and even their dress, afford a lively sketch of the lives, manners, and customs of the first Christians.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, when I awake in the night, I will always offer up a prayer.

LESSON XVIII.

Christianity established. Continuation of the Tenth Persecution.
Fourth Century.

Q. What services do the contemplative orders render to society?

A. The first and principal service which the contemplative orders render to society is, to preserve in all its purity the practice of the Gospel, to which the world owes its happiness. The second is to offer an asylum to those who do not love the world, or whom the world does not love, and who cannot remain in it consistently with their temporal happiness or their spiritual welfare.

Q. What is the third?

A. The third is to exhibit to the world an example of the contempt of riches and of pleasures. The example given by the religious orders is one of the best means for undeceiving worldlings, and thus procuring for them their real happiness and welfare.

Q. What is the fourth?

A. The fourth service rendered by these religious orders is, to prevent many persons from being a burden to society, to spread alms abundantly, and to establish a resource in the midst of public calamities.

Q. What happened after the foundation of the first contemplative orders?

A. About the time of the foundation of the first contemplative religious orders, which were destined to obtain victory for the Church, Dioclesian issued his edicts of persecution. They commenced in the year three hundred and three, and were first put in force against the principal officers of the imperial palace. One of them, named Peter, was beaten with cudgels, and afterwards burnt upon a gridiron. Blood soon flowed in great quantities throughout the provinces of the empire.

Q. What was the intention of Dioclesian?

A. The intention of Dioclesian was to annihilate the very name of Christianity. To find out who were Christians, idols were placed in the streets, at the fountains, in the public squares, and in the market-places; all those who passed, or who came to draw water, or buy anything, were obliged to sacrifice. Fire was set to the towns which were inhabited by Christians, and all perished in the flames.

Q. Recount the history of Saint Cyrus and of Saint Julitta?

A. Two of the first victims of the persecution of Diocletian were Saint Julitta and her son Saint Cyrus. Saint Julitta was a rich lady of Cæsarea in Cappadocia, of royal blood. She had fled to Tarsus in Cilicia with her son Saint Cyrus, then three years old, and two servants.*

Q. What happened to her?

A. The governor, named Alexander, caused her to be arrested and cruelly scourged with thongs. At the same time the judge took Saint Cyrus into his arms, and attempted to caress him; but the young martyr tore his face with his little hands, and each time Saint Julitta said, "*I am a Christian,*" he also repeated, "*I am a Christian.*

Q. What did the judge?

A. The barbarous judge threw the innocent victim from the tribunal. His head was fractured, and he died bathed in his blood. Saint Julitta thanked God for the victory accorded to her son, and was beheaded.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will fly with horror from evil company.

LESSON XIX.

Christianity established. Continuation of the Tenth Persecution. **Fourth Century.**

Q. Relate the history of Saint Phocas.

A. Saint Phocas was a gardener, whose morals were pure, and whose simplicity was that of the patriarchs. His garden and his cottage furnished him with the means of giving alms and of exercising hospitality.

Q. How was he martyred?

A. The governor of the province sent soldiers to put

* See Alban Butler's "Lives of Saints," July 30.

him to death. Having come to his house without knowing it, at his kind invitation they took up their abode with him, and disclosed to him the errand upon which they were sent, desiring him to inform them where Phocas might most easily be met with. The next day he went to his guests, and told them Phocas was found: "*I myself am the man; I fear not death.*" Whereupon the executioner struck off his head.

Q. Relate the martyrdom of Saints Tarachus, Probus, and Andronicus.

A. Saint Tarachus was a veteran soldier. He was sixty years of age when he was arrested. Saint Probus was a very rich man; but he had relinquished his wealth that he might serve God in a more perfect manner. Saint Andronicus was a young man, and of one of the first families in Ephesus. They were all three conducted before Maximus, governor of Cilicia, who demanded their names and their profession. They replied, "*We are Christians; that is our name and condition.*"

Q. What torments did he inflict upon them?

A. The governor ordered their teeth to be beaten out, their sides to be torn with iron hooks, their hands to be pierced with red-hot nails, their heads to be flayed, and to have burning coals placed upon them. Seeing that nothing could overcome them, they were condemned to be exposed to wild beasts.

Q. How did they die?

A. On the day of the spectacles a bear was led out upon them, and a lion of an enormous size, the roaring of which made the spectators tremble. These two animals gently approached the holy martyrs, lay down before them, and licked their feet. The tyrant, confounded, ordered them to be beheaded. The Christians took away their bodies during the night, and interred them in a cavern under a rock.

Q. Relate the martyrdom of Saint Agnes and of Saint Eulalia.

A. Whilst the blood of the martyrs flowed in the

East, it also watered the western provinces. Two young virgins of illustrious birth, and heiresses to large fortunes, obtained a glorious victory. The first is Saint Agnes.

Q. Relate her martyrdom.

A. Agnes was scarcely thirteen years old. The governor of Rome having asked her in marriage for his son, she replied, that she had consecrated her virginity to a heavenly spouse. They understood by that, that she was a Christian; and not being able to frighten her with the instruments of torture, she tranquilly received the stroke of death in the midst of the tears of the spectators.

Q. Who was Saint Eulalia?

A. Saint Eulalia was born at Merida in Spain. Being about the age of thirteen, she presented herself before Dacianus, the governor of the province, and reproached him with impiety in wishing to destroy the true religion. Dacianus ordered her tender sides to be torn with iron hooks.

Q. What did she say to this?

A. The saint counted the wounds, and with great tranquillity said, "My Saviour! they write your name upon me, they engrave with iron your victories upon my flesh: how I love to read these writings!" Ultimately, she was burnt alive by order of the tyrant.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will think of the sufferings of the martyrs under my own pains.

LESSON XX.

Christianity established. Divinity of Religion.
Fourth Century.

Q. What remark do you make on the history of the martyrs?

A. I remark on the history of the martyrs, that

God chose them from all the countries of the world, to show the unity of the Catholic faith in all ages, in all sexes, and in all conditions of life; in short, to teach us that there is no age, no condition in life, which has not given saints to heaven, and can still do so again if we only wish it.

Q. What remark do you make on the death of the persecutors?

A. I remark on the death of the persecutors, that it constitutes a visible proof of the justice of God. The chastisements with which they were visited in this life teaches us to fear God, and this fear contributes to support religion. Thus, both the martyrs and the tyrants contributed to the glory of Jesus Christ.

Q. Who gave peace to the Church?

A. Constantine, the son of Constantius Chlorus, gave peace to the Church. On the eve of a battle, a bright cross appeared in the air to Constantine and all his army; in the centre of the cross were written these words, "*By this sign thou shalt conquer.*"

Q. What happened afterwards?

A. The following night our Lord appeared to Constantine, and commanded him to have a standard made, resembling the one which he had seen in the air, and promised him the victory. Constantine obeyed, and became the conqueror. He entered Rome, and declared himself the protector of religion, to which he granted peace and liberty in the year three hundred and thirteen.

Q. What does the establishment of the Church prove?

A. The establishment of the Church proves the divinity of religion. It was established in spite of all human opposition and power: none, therefore, but God can be its author?

Q. What arguments can we use with the ungodly?

A. We can argue thus with the ungodly; the Christian religion was established either by miracles, or without miracles. Which of the two will you

admit? If you say that it was established by miracles, it must be divine: therefore true, because none but God can work miracles, and he cannot authorize a lie. If you say that it was established without miracles, you at once admit the greatest of all miracles, because the conversion of the universe by twelve fishermen, without the aid of God, is the greatest of all miracles.

Q. What has religion produced by becoming free?

A. Religion by becoming free has altered the laws—it has made them mild and just—it has abolished slavery, polygamy, divorce, the right of selling and of destroying children; in a word, it has greatly softened all human miseries.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day pray for my temporal superiors.

LESSON XXI.

Christianity propagated and preserved. Arius, Saint Athanasius. Fourth Century.

Q. What are the means by which our Lord has propagated and preserved religion?

A. The means by which our Lord has propagated and preserved religion are, firstly, the priesthood; secondly, the saints; thirdly, the religious orders; fourthly, the missions.

Q. Who are the principal defenders of religion?

A. The principal defenders of religion are its priests. The priest is charged to teach the truth, in order to oppose error; to give good example, in order to oppose scandal; to relieve human miseries, in order to prevent man from becoming as miserable as he was in paganism.

Q. Who are the second defenders of religion?

A. The second defenders of religion are the saints, who have appeared from time to time: when the evils

which existed in the Church were greatest, and its dangers most appalling, they were charged either to defend the truth, or to give good example, or to solace human miseries. Hence there are three classes of saints: the saints who were apologists, the saints who were contemplatives, and the saints who dedicated themselves to the relief of human infirmities. They always appeared when their presence became necessary.

Q. Who are the third?

A. The third defenders of religion are the religious orders; there are also three classes of religious orders—the learned orders, for the defence of the truth; the contemplative orders, to give good example, and to offer up prayer and praise; the charitable orders, to aid the sick, and to soften the hardships of human miseries. All these means of defence are reduced to one, which is the Church; because it is in the Church, and by the Church, that priests are consecrated, that saints and religious orders are formed.

Q. What means does our Lord make use of to propagate religion?

A. The means which our Lord uses to propagate religion are the missions, which have principally taken place at times when certain portions of the Church having become unworthy of religion, by means of missioners, other children have been adopted in order to repair her losses.

Q. After the persecutions, did the Church enjoy peace?

A. After the persecutions the Church did not enjoy peace; for, like her divine founder, she is destined to be always exposed to new attacks. The first who rose up in opposition to her was Arius, who had the audacity to deny the divinity of our Lord. He was condemned by the general council of Nice, and was sent into exile; whence he returned to die a shameful and cruel death, in some respects resembling that of Judas.

Q. Who was at that time the chief defender of the faith?

A. The chief defender of the faith against the Arians was Saint Athanasius, bishop of Alexandria, in Egypt; he had much to suffer for the good cause during the whole course of his life, which was a very long one. He died in the year of our Lord three hundred and seventy-three, in the midst of his people, and was greatly regretted by all.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for the conversion of heretics.

LESSON XXII.

Christianity preserved and propagated. Saint Hilary, Saint Martin, Saint Gregory of Nazianzen, and Saint Basil.

Fourth Century.

Q. Who was Saint Hilary?

A. Saint Hilary, bishop of Poictiers, was raised by God to defend the Western Church against Arianism, while Saint Athanasius preserved the Church of the East.

Q. Name the most illustrious disciple of St. Hilary?

A. The most illustrious disciple of Saint Hilary was the great Saint Martin. Son of a military tribune, Martin was obliged to enter the army: but he there practised every virtue, especially charity towards the poor.

Q. What else?

A. He attached himself to Saint Hilary, founded the first monastery in Gaul, was consecrated bishop of Tours, and converted a great number of Pagans; thus making up for the loss which the Church had sustained in consequence of Arianism.

Q. What took place in the East?

A. While Saint Hilary defended religion in the West, and Saint Martin propagated it, the Emperor

Julian the Apostate strove to overthrow it, by introducing paganism.

Q. By what means?

A. Totally to ruin religion, he undertook to falsify the prediction of our Lord, by rebuilding the Temple of Jerusalem. The remains of the ancient foundations were excavated for this purpose: but on laying the first stone of the new Temple, "*horrible balls of fire issued out of the earth, which rendered the place from time to time inaccessible to the scorched and blasted workmen.*"[o] They recommenced the work many times, but the victorious element finally compelled them to abandon the attempt.

Q. What was the effect of this miracle?

A. This miracle, attested by a pagan author, filled the Catholics with joy, and made the apostate prince furious. He swore that he would revenge himself on Jesus Christ; but he was mortally wounded in battle. Foaming with rage, he took into his hand some of the blood which flowed from his wound, and casting it up towards the heavens, he exclaimed, "*Thou hast conquered, Galilean;*" for by that name he designated our Lord. This word was the last cry uttered by expiring paganism.

Q. How did God support his Church?

A. God supported his Church, first of all, confounding Julian by his own direct interposition; next by raising up distinguished doctors, who opposed Julian by their writings; as also Arianism, the ravages of which heresy extended themselves from day to day. Among the doctors we may especially name Saint Gregory of Nazianzen and Saint Basil the Great.

Q. Who was Saint Gregory of Nazianzen?

A. Saint Gregory of Nazianzen was born at Nazianzen, a town in Cappadocia. He was trained in virtue from his childhood, and was sent to study at Athens,

[o] See Amin. Marcel. l. xxiii. c. 1, quoted by A. Butler.

where he formed an intimate friendship with Saint Basil.

Q. What was the fruit of this friendship?

A. The fruit of this friendship, which ought to serve as a model, was to fortify the two youths against evil example, and also to augment their progress in virtue.

Q. What was their encomium?

A. Their encomium was, that they only knew two streets in Athens, one of which conducted to the church, the other to the public schools. Gregory was elected archbishop of Constantinople. He had much to suffer from the heretics, and retired into solitude, where he composed some of those splendid works which are the glory and the treasure of the Church.

Q. Who was Saint Basil?

A. Saint Basil was born at Cæsarea in Cappadocia; he was of a family more illustrious by their sanctity than their nobility. Having arrived at a mature age, he retired into solitude, founded many monasteries of men, as well as of women, and gave them wise regulations. For this reason he is regarded as one of the patriarchs of the religious orders.

Q. Did he always remain in solitude?

A. He did not always remain in solitude. Contrary to his own wishes, he was made archbishop of Cæsarea; was one of the supporters of the Church in opposition to Arianism; was a great check upon the emperor Valens; and died at the age of fifty-one years, so poor, that he did not leave sufficient to procure a tombstone.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never cultivate the friendship of any but the virtuous.

LESSON XXIII.

Christianity preserved and propagated. Saint Hilarion, Saint Ambrose, Saint Augustine. Second General Council.

Fourth and Fifth Centuries.

Q. What happened towards the close of the fourth century?

A. Towards the close of the fourth century, schism and heresy occasioned a multitude of disorders. Some of the most distinguished saints retired into the desert to do penance for the sins of men, and to obtain victory for the Church; of this number was Saint Hilarion.

Q. Who was Saint Hilarion?

A. Saint Hilarion was born in Palestine, of rich and idolatrous parents. At sixteen years of age he retired into the desert, where he lived to the age of eighty-four years in the exercise of the most incredible austerities. Perceiving that he was on the point of death, he thus addressed his soul: "*What dost thou fear, my soul? Seventy years hast thou served Jesus Christ, and dost thou fear death?*"

Q. What new heresy arose at this period?

A. At this period the heresy of Macedonius was broached; he denied the divinity of the Holy Spirit. Our Lord succoured his Church by means of the council of Constantinople, which condemned this heretic, and added to the Nicene Creed certain words explanatory of Catholic faith regarding the Holy Ghost. This is the creed which is recited or sung at mass.

Q. After the condemnation of Macedonius, did the Church enjoy peace?

A. After the condemnation of Macedonius, the Church did not enjoy peace. The followers of this heretic, as also the Arians, disturbed the peace of the Church by spreading their errors. But God confounded them by raising up a great doctor in opposition to them. This was Saint Ambrose.

Q. Who was Saint Ambrose?

A. Saint Ambrose was the son of the prefect of Gaul. He was made bishop of Milan, notwithstanding his tears and his resistance. He extinguished the heresy of the Arians in his diocese, and always showed himself firm in defending the cause of God.

Q. How was this firmness made manifest?

A. This firmness was manifested in his conduct towards the great Theodosius. This emperor having massacred seven thousand of the inhabitants of the city of Thessalonica, presented himself at the door of the Church. Saint Ambrose met him there, and required of him to do penance. The emperor, with humility, submitted to the sentence.

Q. Who was Saint Augustine?

A. Saint Augustine was born at Tagaste in Africa. His mother was Saint Monica; his father Patricius was a Pagan, who became a convert through the prayers and the patience of his virtuous spouse. In his youth, Augustine delivered himself up to all kinds of disorders, out of which he was drawn by Saint Ambrose and by Saint Monica his mother.

Q. What did he after his conversion?

A. After his conversion he retired into the country, became bishop of Hippo, and confounded the schismatics, the heretics, and the Pagans, who had joined in attacking the Church. Like Saint Ambrose, he sold the sacred utensils to redeem captives; and died so poor, that he had no occasion to make a will.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for the preservation of the faith.

LESSON XXIV.

Christianity preserved and propagated. Saint Chrysostom, Saint Jerom, Saint Arsenius. Third and Fourth General Councils.

Continuation of the Fifth Century.

Q. Who were the holy doctors whom God raised up to defend religion during the fifth century?

A. During the fifth century, God raised up a great number of doctors to defend religion, such as Saint Cyril of Alexandria, Saint Isidore of Pelusium, Saint Epiphanius, Saint John Chrysostom, patriarch of Constantinople, and Saint Jerom.

Q. Who was Saint John Chrysostom?

A. Saint John Chrysostom was the son of a Roman general. He was born at Antioch, and was brought up in piety by his virtuous mother. He was so eloquent, that by his sermons he speedily changed the face of the city of Antioch.

Q. How did he become patriarch of Constantinople?

A. The emperor Arcadius procured his election to that see, and had him consecrated archbishop of Constantinople. The saint exercised the same zeal at Constantinople as he had exercised at Antioch, and with similar success; but the heretics and the wicked procured his banishment. He died in exile, anno Domini four hundred and seven.

Q. Who was Saint Jerom?

A. Saint Jerom was born in Pannonia, was sent to Rome to perfect himself in the sciences. For a while he forgot the good principles which he had received from his family; but became a convert, was baptized, and consecrated himself entirely to prayer and study.

Q. To what place did he retire?

A. He retired to Bethlehem, where he lived for the remainder of his life practising great austerities. It was from the depth of this his solitude that he refuted

the heretics and the schismatics, and that he enlightened the Church by a great number of learned works.

Q. Who were the principal solitaries in the fifth century?

A. The principal solitaries in the fifth century were Saint Simon Stylites, Saint Arsenius, and Saint Gerasimus. Whilst renowned doctors combated for the Church, great saints prayed in the desert to obtain the triumph of faith, and to appease divine Justice.

Q. Give an account of Saint Arsenius.

A. Saint Arsenius was preceptor to the children of Theodosius. After having spent twelve years at court, he withdrew into the desert, where he led an evangelical life up to the advanced age of ninety-five years, often saying to himself, "*Arsenius, why hast thou quitted the world? and why art thou come hither?*"

Q. Who was Saint Gerasimus?

A. Saint Gerasimus fixed his abode in Palestine, on the banks of the Jordan, where he founded a celebrated Laura. A Laura is the dwelling-place of solitaries, consisting of separate cells arranged at a little distance from each other, in the centre of which is a church. These holy men lived in perpetual silence, each occupied in his cell with prayer and labour. On Sundays they met at the church to partake of the holy mysteries.

Q. How did God punish the sins of the heretics and pagans?

A. During the fifth century, God punished the sins of the heretics and pagans, by stirring up against the Roman empire multitudes of barbarians commanded by two sanguinary chiefs, Attila, king of the Huns, and Alaric, king of the Visigoths. The holy pope, Saint Leo, on two occasions saved Rome from their fury.

Q. Were not two general councils held in the fifth century.

A. Two general councils were held in the fifth century: one at Ephesus in four hundred and thirty-one, by which Nestorious was condemned; the other at

Chalcedon in four hundred and fifty-one, wherein Eutyches was condemned.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often ask myself, "Why am I a Christian?"

LESSON XXV.

Christianity preserved and propagated. Saint Patrick, Saint Clotildis, Saint Benedict. Fifth General Council.

Fifth and Sixth Centuries.

Q. What have you to remark on the fifth century?

A. I remark on the fifth century, that, at a time when heresies afflicted the Church in the East, new nations became converted to the faith.

Q. What nations?

A. The Irish and the French.

Q. Who was the Apostle of Ireland?

A. The apostle of Ireland was Saint Patrick. He was born in Scotland, and at the age of fifteen he was carried away by a troop of barbarians, who took him to Ireland, where he was employed as a shepherd. But, by the interposition of Providence, he was liberated, and returned to his own country; afterwards, he resolved to re-visit Ireland in order to preach the faith. Pope Celestine raised him to the episcopacy, and sent him into Ireland, the greatest part of the inhabitants of which country he had the happiness to convert to the Catholic faith.

Q. Who was the apostle of the French?

A. We may justly term Saint Clotildis the apostle of the French. This princess was a Catholic, and was given in marriage to Clovis, king of the French. She strove by the practice of every virtue to win the heart of her spouse, in order to gain him to Jesus Christ. But Clovis put off his conversion from day to day. At length the moment of grace arrived.

Q. Under what circumstances?

A. In a battle against the Germans, the army of Clovis was thrown into disorder, and he himself was exposed to the danger of falling into the hands of his enemies. Under these circumstances he invoked the God of Clotildis, promising to worship him if he obtained the victory. His prayer was heard; and upon his return to Rheims, he was, together with a great number of his officers, baptized by Saint Remigius, bishop of that city.

Q. What was the end of Clotildis?

A. Saint Clotildis having obtained the fulfilment of her wishes, on the death of her husband, retired into the city of Tours, near to the tomb of Saint Martin. She died there, full of days and of merit, on the third of June, in the year five hundred and forty-five. She, as well as Saint Monica, are models for mothers and Christian spouses.

Q. Who was Saint Benedict?

A. Saint Benedict was born in Italy. His parents sent him to study at Rome; but he quitted that city for fear of losing his innocence, and retired into the desert of Sublacum; then to Mount Cassino, where he founded the celebrated monastery which bears his name.

Q. Did he found others?

A. He founded twelve others, for which he drew up a rule full of wisdom. Saint Benedict is the first patriarch of the religious orders in the West. The first of his rules permits all sorts of persons to be received into the order. This was done with a view to afford an asylum to all those who wished to fly from the invasion of the barbarians.

Q. What services have the Benedictines rendered to the Church and to the world?

A. The Benedictines have rendered many services to the Church and to the world at large; they have cultivated vast provinces, preserved the works of antiquity, edified the Church, and carried the light of faith to whole nations.

Q. Was there another general council in the sixth century?

A. There was another general council held in the sixth century at Constantinople, in five hundred and fifty-three, where different errors were condemned.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for the preservation of the faith.

LESSON XXVI.

Christianity preserved and propagated. Saint Augustine, Apostle of England; Saint John the Almoner.

Sixth and Seventh Centuries.

Q. How did England become converted?

A. A young deacon named Gregory, passing one day through the market-place in Rome, saw some slaves of great beauty exposed to sale. Having learned they were from Great Britain, and still pagans, "What a shame," cried he, "that creatures so beautiful should be slaves to the devil."

Q. What followed?

A. Becoming pope, under the name of Gregory the Great, he sent Augustine, the prior of a convent of Benedictines at Rome, into England. The holy man departed at the head of forty missionaries. They landed, without any accident, in England, and went as far as Canterbury, of which city Augustine was made bishop.

Q. Did they make many converts?

A. Struck with the brilliant virtues and the miracles of their apostle, the pagans were converted in crowds. The king himself asked to be baptized, and England soon became a Christian country. It is thus that our Lord repaired the losses sustained by the Church in the East.

Q. What happened at the commencement of the seventh century?

A. At the commencement of the seventh century, the justice of God was exercised upon the empire of the Persians, who, since the beginning of Christianity, had not ceased to persecute the Christians.

Q. How?

A. The Persians, commanded by Chosroes, their king, invaded Syria and Palestine; took Jerusalem, destroyed it by fire and sword, deluged it with blood, and seized upon the true cross, which they carried into Armenia, after having massacred a great number of Christians, and reduced the remainder to the most frightful misery.

Q. How did our Lord succour his afflicted children?

A. Our Lord succoured his afflicted children by raising up a man who took a share in all their miseries, who consoled them, fed them, and who greatly aided in rebuilding Jerusalem. This man, whom we may call the Saint Vincent of Paul of the East, was Saint John, patriarch of Alexandria in Egypt. He was so charitable, that he was surnamed the Almoner.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never say, "I will not that Jesus Christ should reign over me."

LESSON XXVII.

Christianity preserved and propagated. Continuation of St. John the Almoner. The True Cross restored.

Seventh Century.

Q. Continue the life of Saint John the Almoner.

A. Saint John the Almoner was as ready to pardon injuries as to give alms. A senator named Nicetas had formed a project of seizing upon property which belonged to the Church and to the poor of Alexandria. The Saint opposed him, which raised the senator's anger.

Q. What did the saint on this?

A. Having gone home towards the evening, Saint John sent two ecclesiastics to Nicetas with this message: "My brother, the sun is about to set." The senator understood the meaning of this, hastened to the patriarch, and on meeting, both threw themselves on their knees, prayed together, embraced each other, and ever after, the strictest friendship reigned between them.

Q. Was not the resignation of this holy patriarch put to the proof?

A. Yes; at a time when he stood in need of all his resources, he heard that thirteen vessels loaded with wheat and precious merchandise, belonging to the Church of Alexandria, were lost. He received this trial from Providence with resignation similar to that of the holy man Job, and like him also was recompensed.

Q. What was this self-denial?

A. He lodged in a cell, and slept upon a bed which had only a poor coverlet made of wool, and torn in many places. A rich inhabitant of Alexandria bought him a new one, which he begged of him to make use of for his sake. To this the saint with great regret consented.

Q. What happened to him on this occasion?

A. During the night the saint could not sleep, but was overheard continually exclaiming, "Who would believe that the wretch John had over him a blanket which cost thirty-six pieces of silver? How many of the poor have nothing but a rush mat on which to repose! God be praised, it is the first and the last time that I will make use of this cover;" and the next morning he ordered it to be sold.

Q. Where did Saint John the Almoner die?

A. Saint John the Almoner, having arrived at an extreme old age, died in the isle of Cyprus, leaving the following will: "I, John, a poor sinner, thank the Lord that at the hour of my death I have no more than one piece of money. As I have given to God all that

I possessed, I will give him this also in bestowing it upon the poor."

Q. How did God punish the Persians who had ravaged Jerusalem?

A. God, who had raised Saint John the Almoner to succour the Christians of Palestine and of Syria, did not omit punishing the Persians for the crimes and profanations which they had committed. The emperor Heraclius gave a mortal blow to their empire by obtaining over them a great victory. Their king, Chosroes, who had taken Jerusalem, and carried off the true cross, was soon after assassinated by his own son.

Q. What became of the true cross?

A. It was again restored in its case, sealed with the seal of the patriarch of Jerusalem, and was carried in triumph into that city.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never pass before a church without making the sign of the cross.

LESSON XXVIII.

Christianity preserved and propagated. Saint Sophronius. Sixth General Council. Saint Willibrord.

Seventh and Eighth Centuries.

Q. Who struck the last blow at the empire of the Persians?

A. He who struck the last blow at the empire of the Persians was Mahomet. Mahomet was born of obscure parents, at Mecca, a town in Arabia. Crimes cost him nothing, when he wished to gratify his passions; securely to rule over the Arabs, of whom a great number were still idolaters, he gave them a religion.

Q. What was this religion?

A. This religion of Mahomet is an odd mixture of Christianity, Judaism, and idolatry. Mahomet taught

that there was but one God; but that he had not given liberty to man: he prescribed various religious acts, but also consecrated a multitude of impure pleasures, and promised to his followers, as their recompense, an eternity of sensual gratifications.

Q. What has this religion produced?

A. This religion has produced degradation, corruption, slavery, and barbarism, whilst that of Christianity has purified the morals of men, abolished slavery, and has civilized the nations of the earth.

Q. How did Mahomet establish his religion?

A. Mahomet established his religion by the sword. His motto was "Believe, or die." It was by this violence, and to the love of pleasure, that Mahomet owed his success, whereas the Apostles established the Christian religion by putting a curb on the passions, and dying in its defence.

Q. Is the religion of Mahomet one?

A. The Christian religion is one, Mahometism is divided into a multitude of sects; it numbers upwards of sixty.

Q. What was the end of Mahomet?

A. A Jewish woman, wishing to ascertain whether or no Mahomet was truly a prophet, as he pretended to be, poisoned a shoulder of mutton, which she gave him to eat. The pretended prophet did not discover that it had been poisoned, until he had eat of it, and died miserably.

Q. How did the empire of the Persians terminate?

A. Omar, one of the lieutenants of Mahomet, was designed by Providence to punish the Persians. He declared war against them, slew their king, and annihilated their empire. The Mahometans, called by God to chastise the culpable nations, reduced to servitude all the provinces of the East which had embraced heresy.

Q. What other calamity afflicted the Church?

A. Another calamity which afflicted the Church was the heresy of the Monothelites. These heretics

acknowledged two distinct natures in Jesus Christ, the divine and human, but maintained that there was only one will. They were condemned by the sixth general council, held at Constantinople, in six hundred and eighty.

Q. How did God console his Church?

A. God consoled the Church by the angelical life of a great number of saints, who repaired the scandals and expiated the crimes committed by heresy. Of this number was St. Anastasius, a solitary of Mount Sinai.

Q. How did God repair the losses of the Church?

A. God repaired the losses which heresy and Mahometism had occasioned in the Church, by converting other nations,—these were the Frisons, Hollanders, and a portion of the Danes. The missionary who preached the Gospel to them was Saint Willibrord, an English Benedictine monk, who was sent by Pope Sergius.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will take care never to resist inspirations of divine grace.

LESSON XXIX.

Christianity preserved and propagated. Saint Boniface. Martyrdom of the Religious of Lerins. Saint Stephen the Younger, Anchoret and Martyr.

Eighth Century.

Q. Did the Church make any other conquests?

A. The Church made extensive conquests. All Germany received the Gospel from Saint Boniface, an English Benedictine, whom the Sovereign Pontiff Gregory the Second had sent to preach the Gospel in the north of Europe.

Q. What did the saint, after having been appointed to this mission?

A. After having been appointed to this mission, the saint immediately departed, converted the Bavarians, the remainder of the Frisons, and a portion of the Saxons. In order to secure the fruit of his labours, he laid the foundation of the great abbey at Fulda, which became a renowned seminary of piety and of learning, of saints and of great men, who civilized the Germans, after having made them Christians.

Q. How did Saint Boniface die?

A. Saint Boniface, having been consecrated archbishop of Mayence, pursued his apostolic labours to the extreme parts of Friesland, up to the sea-coast. He had converted a great number of idolaters, when the barbarians seized upon him, and gave to him the crown of martyrdom, which he had for a long time ardently desired.

Q. From whom had the Church to suffer?

A. The Church, though full of joy at the conversion of Germany, had much to suffer from the Saracens, or Mahometans; they passed over from Africa into Spain, and thence into France, burning and massacring all before them.

Q. By whom were they arrested in their progress?

A. They were arrested by Charles Martel, a French prince, who defeated them in a bloody battle near Poictiers. Before, and during this invasion, great evils had been committed, and victims were required to expiate them.

Q. Who were the victims?

A. A great number of holy bishops, and of religious, especially those glorious martyrs whose blood was shed by the sword of the Saracens; in particular, the religious of Luxeuil in Franche-Comté, and those of Lerins.

Q. Did the Church suffer anything else during this century?

A. The Church suffered during this century from the impieties of the Iconoclasts, or destroyers of images. These were heretics, who regarded the respect

given to the images of our Lord, to the Blessed Virgin, and the saints, as idolatrous, and on this account destroyed them.

Q. Who was the author of this heresy?

A. The author of this heresy was the emperor Leo, the Isaurian, who supported it by the sword. His son, Copronymus, attempted to do the same by reasoning, but was refuted in a public dispute by a holy solitary named Stephen. This persecuting prince died a miserable death, being struck by the hand of God.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will have a great respect for holy images.

LESSON XXX.

Christianity preserved and propagated. Saint John Damascen. Seventh General Council. Saint Anscharius, Saint Eulogius, Saint Methodius.

Eighth and Ninth Centuries.

Q. Who was the principal defender of holy images?

A. The principal defender of holy images was Saint John, surnamed Damascen, because he was born at Damascus. His father had educated him with great care by means of a holy monk, whom he had redeemed from slavery.

Q. What did he after the death of his father?

A. After the death of his father, he was named governor of Damascus; but for fear of losing his soul in the midst of riches and honours, he left Damascus, and withdrew into solitude to the great Laura of Saint Sabas, near Jerusalem. By his writings, he gave a mortal blow to the heresy of the Iconoclasts, who were condemned by the seventh general council held at Nice, in seven hundred and eighty-seven.

Q. How did God punish the emperors of Constantinople?

A. To punish the emperors of Constantinople, God

took away from them the empire of the west, and gave it to a prince more worthy to govern it. This prince was Charlemagne, who caused science and religion to flourish, and was also instrumental in the conversion of the Saxons.

Q. What other nations were converted?

A. The conversion of the Saxons was followed by that of the Danes and Swedes. Thus the Church repaired the loss she had experienced from the Mahometans and heretics.

Q. Who was the apostle of these people?

A. The apostle of the Danes and Swedes was Saint Anscharius, a Benedictine monk of the abbey of Corbie.

Q. Were there any martyrs at this period?

A. There were martyrs in Spain, where the Saracens resolved to extinguish the faith. Abdalrahman, their prince, raised a great persecution, of which many were victims, among whom was Saint Eulogius.

Q. Who was he?

A. He was a holy and learned priest, full of faith. He advised a Christian female, whose parents were Mahometans, to quit her paternal home, where she was in danger of losing her faith. The Saracens, irritated at this, apprehended Saint Eulogius, and put him to death. The young Christian was martyred four days after.

Q. Was the blood of these martyrs a seed productive of Christianity?

A. The blood of these martyrs was a seed productive of Christianity; after their death, the Bulgarians embraced it. The sight of a painting of the last judgment struck their king with such fear, that he demanded baptism, and became a fervent Christian.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will make use of my talents for the advancement of the glory of God.

LESSON XXXI.

Christianity preserved and propagated. Eighth General Council. Conversion of the Russians and the Normans. Foundation of the Abbey of Cluny.

Ninth and Tenth Centuries.

Q. What afflicted the Church towards the end of ninth century?

A. That which afflicted the Church towards the end of the ninth century was the schism of Photius. Photius was a powerful and proud man, who drove away Saint Ignatius, patriarch of Constantinople, and seized upon his see, although he was a mere layman.

Q. What did the sovereign pontiff?

A. The sovereign pontiff wrote to the emperor, requesting his aid to abate this scandal. The eighth general council assembled at Constantinople; it condemned Photius, and acknowledged Saint Ignatius as the only legitimate pastor of that see. Order was re-established, but a bitter feeling remained, which afterwards gave occasion to the Greek schism.

Q. How was the Church consoled at this period?

A. The Church was consoled by the conversion of the Russians, a barbarous people of the north of Europe, who had already threatened the provinces of the empire. A holy bishop set out to preach the gospel to them, but the Russians demanded a miracle of him before they would become Christians.

Q. What miracle did they demand?

A. They required of him to throw the book of the gospels into a great fire which they had lighted, promising to become Christians if this book were not burnt. The holy missionary raised his eyes to heaven, and conjured our Lord to have pity on these people. The miracle was performed, and the whole nation demanded baptism.

Q. What nation was converted during the tenth century?

A. The Normans were converted during the tenth century; they were barbarians from the north, who ravaged Europe for more than a century.

Q. Who preached the faith to them?

A. The archbishop of Rouen preached to them. Rollo, their chief, consented to receive instructions on the Christian religion, which he embraced with sincerity, and established himself in a country which at the present day is called Normandy. After his baptism, he zealously laboured to convert his countrymen, and his labours were crowned with success.

Q. Against what enemy had the Church to combat at this period?

A. The enemy with which the Church had to combat at this period was scandal. During the continual wars of the Normans, relaxation introduced itself among Christians; it even made its way into monasteries. The Church lamented it, and God raised up great saints, who caused virtue once more to flourish.

Q. Who was the first of these?

A. The first of these was Saint Odo, abbot of Cluny. Cluny was an abbey of the order of Saint Benedict, situated near Maçon. The saint had established therein perfect regularity. Thence issued forth that happy reform, which restored to the religious orders their first sanctity.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will fear giving bad example.

LESSON XXXII.

Christianity preserved and propagated. Saint Gerard, Saint Odo, Saint Adelaide. Conversion of the Poles.

Tenth Century.

Q. By whom was the reformation of morals carried on?

A. The reformation of morals, which had commenced at Cluny, was continued and carried on, in Belgium, by Saint Gerard. This young lord, who had been brought up in the army from his childhood, had preserved the purity of his soul. One day, on his return from hunting, he stopped to pray in a solitary chapel, and there resolved to quit the world.

Q. To what place did he withdraw?

A. He withdrew from the world to the abbey of Saint Denis, near Paris, where he was ordained priest, and sent into Belgium, there to re-establish discipline. In this he completely succeeded.

Q. Who reformed England?

A. Saint Odo and Saint Dunstan reformed England. These two were successively archbishops of Canterbury. Their efforts were crowned with great success, and, in spite of the stratagems of the devil, religion everywhere triumphed.

Q. Show that more clearly.

A. Whilst virtue flourished in the monasteries, and among the clergy, God was pleased to make it shine forth in the courts of kings. There was at this period a Saint Wenceslaus, duke of Bohemia, a Saint Edward, king of England, a Saint Matilda, queen of Germany, and a Saint Adelaide, empress of the same, who by their example reformed the people whom they governed.

Q. What were the other triumphs of the Church?

A. The other triumphs of the Church were, firstly, the conversion of the Basque provinces, the natives of which inhabited the frontiers of France, and of Spain; secondly, the conversion of the Poles, who owe the light of the Gospel, in a great measure, to a pious princess, spouse of the duke of Poland.

Q. What were the consolations of the Church?

A. The extraordinary virtues of Saint Paul, of Latrus, or Latra, hermit in the East, consoled the Church. During a long life he expiated the sins of the world by austerities, similar to those of the most

famous solitaries. His reputation spread itself throughout the Christian world, so much so, that popes, bishops, and emperors, consulted him, being persuaded that God spoke by his mouth.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will acquit myself in a Christian manner of all my duties.

LESSON XXXIII.

Christianity preserved and propagated. Saint Bruno, Saint William, Saint Peter Damian, Saint Gregory.

Q. Who were the reformers of morals in Germany?

A. The reformers of morals in Germany were Saint Bruno and Saint William. The former was brother to the emperor Otho, bishop of Wurtzburg, afterwards archbishop of Mayence, and finally archbishop of Cologne. God blessed his efforts, and the renovated love of science, as also the practice of virtue, consoled the Church to as great an extent as the preceding scandals had afflicted her.

Q. Who was the second?

A. The second reformer of morals in Germany was Saint William, abbot of Hirsau, who caused piety to flourish in that renowned establishment, and reformed more than one hundred monasteries.

Q. Who were the first reformers of the clergy?

A. The Sovereign Pontiffs were the first reformers of the clergy; this was in the natural order of things, since they were established by Jesus Christ, not only to watch over the laity, but also over the pastors of the Church.

Q. By whom were they assisted?

A. They were powerfully assisted by Saint Peter Damian. He was born at Ravenna, in Italy, and was obliged, during his childhood, to herd swine; he afterwards became a celebrated professor, but for fear of

losing his soul in the world, he retired into a hermitage, where he practised all kinds of austerities and penance.

Q. What did the Sovereign Pontiffs?

A. The Sovereign Pontiffs drew him out of his obscurity; he was made bishop and cardinal, he consecrated his whole life to effect the reformation of the clergy, and had the consolation to see his efforts crowned with success.

Q. What were the principal causes of scandal during this time?

A. The principal causes of scandal during this time were the investitures, that is to say, the right assumed by temporal princes to nominate to ecclesiastical benefices, independent of ecclesiastical authority.

Q. Who opposed this abuse?

A. He who opposed this abuse was the distinguished pope, Saint Gregory the Seventh. He was first of all a monk and prior of Cluny. He was, during twenty years, arch-deacon of the Roman Church, and was employed in affairs of the greatest importance. At the age of sixty he was elected pope, and spent the remainder of his life in emancipating the Church from that temporal power, which dishonoured her by the appointment of unworthy pastors. The whole world owes a debt of gratitude to this holy pope, who in saving the Church, saved society—even Protestants themselves do homage to his integrity.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often pray for the Sovereign Pontiff.

LESSON XXXIV.

Christianity preserved and propagated. Foundation of the great Saint Bernard. Formation of Camaldoli. Lanfranc, Archbishop of Canterbury.

Eleventh Century.

Q. Who were the principal saints of the eleventh century?

A. In addition to those who have been already named, the principal saints of the eleventh century were Saint Henry, emperor of Germany, Saint Stephen, king of Hungary, Saint Emericus, his son, and Saint Olave, king of Norway, all of whom were so many proofs of the reformation of morals, and evince that the Church was full of vigour and of life.

Q. Can you give any other proof of this?

A. That the Church was full of vigour and of life at this period, may also be gathered from the history of the establishment of a religious house on the grand Saint Bernard.

Q. Who was the founder of this?

A. The founder of this was Saint Bernard, of Menthon, archbishop of Aoste, in Piedmont: having heard that a famous statue of Jupiter was adored on the summit of the Alps, he went to the place, threw down the statue, and built a hospital near the place to receive travellers, who traversed these dangerous mountains: it is called the hospital of the great Saint Bernard.

Q. What are the occupations of the religious who inhabit it?

A. The religious who inhabit it are constantly occupied in succouring lost travellers; they search for them in the snow, take them to the convent, and use every means to restore animation. These religious lead an austere life, and shorten their days by breathing the sharp air of these mountains.

Q. What other institution was founded during this century?

A. Another institution destined to give example to the world, and to expiate the crimes of men, was founded in this century; namely, the order of Camaldoli. Saint Romuald, who established it, was an Italian nobleman whose youth had not been well spent; but, touched by the grace of God, he became a sincere penitent, and practised great austerities in the desert.

Q. What was the effect of this sanctity?

A. This sanctity drew to him many disciples, a certain number of princes, young lords, and many other persons.

Q. How did they live?

A. They lived by manual labour. Fasting, silence, prayer, and all the virtues of the ancient solitaries were practised by Saint Romuald and his disciples. This order has given to the Church a great number of saints and of illustrious personages.

Q. What were the afflictions of the Church during this century?

A. The afflictions of the Church during this century were, firstly, the heresy of Berengarius, archdeacon of the Church of Angers, who denied the real presence of our Lord in the Blessed Sacrament; but he was refuted by the celebrated Lanfranc, archbishop of Canterbury.

Q. Continue the answer.

A. The schism of Michael Cerularius, patriarch of Constantinople, fomented the incipient schism of the Greek Church, which schism had been originally commenced by Photius. Nevertheless, the Greeks did not as yet separate themselves entirely from the Church.

Q. Complete the answer.

A. The persecutions of the Mahometans, who had now become more formidable than ever, were exercised upon the Christians of Egypt and Palestine.

I am resolved to love God above all things, and my

neighbour as myself, for the love of God; and in testimony of this love, I will be charitable to poor strangers.

LESSON XXXV.

Christianity preserved and propagated. Conversion of the Hungarians. Foundation of the Carthusians.

Continuation of the Eleventh Century.

Q. How did God console his Church during the continuation of the eleventh century?

A. During the eleventh century God consoled his Church by the conversion of the Hungarians, a barbarous and cruel people, who ravaged Germany, Italy, and many other countries.

Q. How was it effected?

A. One of their kings received baptism, and engaged his subjects to follow his example. He brought up his son, named Stephen, in the true religion, who afterwards became the apostle of Hungary, and a great saint.

Q. What other consolation did God at this time give to the Church?

A. At this time the Church enjoyed what was called the truce of God. By it every species of combat was forbidden from Wednesday night until the Monday morning of each week. This truce was of great importance, since it had become necessary for Christians to unite in a general crusade against the Saracens.

Q. What were the crusades?

A. The crusades were wars undertaken by Christians to deliver the Holy Land from the yoke of the Saracens, who had seized upon the greatest part of Asia and Africa. Jerusalem had also fallen into their hands. They everywhere exercised the most frightful cruelties, and threatened to subdue all the nations of the earth.

Q. Who was the first apostle of the crusades?

A. The first apostle of the crusades was a holy hermit named Peter, of the diocese of Amiens, whom the Sovereign Pontiff engaged to travel over Europe in order to prevail upon the kings and feudal lords to march against the Saracens.

Q. What name did those take who engaged themselves in this expedition?

A. Those who engaged in this expedition took, as a distinctive mark, a cross made of red cloth placed upon the shoulder. For this reason they were called crusaders, and the wars were termed crusades. The crusaders took Jerusalem, of which Godfrey of Bouillon was made king. There were six principal crusades.

Q. Of what advantage were they?

A. The principal advantage of the crusades was, firstly, to liberate or to alleviate the hardships to which Christians were subjected in consequence of having become the slaves of infidels; secondly, to prevent the Saracens from overrunning Europe, and their establishing, as they had done everywhere else, slavery, corruption, and barbarism; thirdly, to develop the arts and sciences.

Q. What religious order was founded during this century?

A. The order of Carthusians. Whilst the crusaders marched to combat, holy solitaries repaired to the desert to implore the help of God, to make expiation for the scandals of the world, and to obtain victory for their brethren.

Q. Who was the founder of the Carthusian order?

A. The founder of the Carthusian order was Saint Bruno, chancellor of the Church of Rheims. He removed to the diocese of Grenoble, and retired into a frightful desert, called the desert of Chartreuse, where he and his companions lived like the angels. Saint Bruno died in 1101.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testi-

mony of this love, I will often ask myself, If a saint were in my position, what would he do?

LESSON XXXVI.

Christianity preserved and propagated. Foundation of the Orders of St. Anthony, Knights of St. John, of Saint Lazarus, Saint Bernard.

Eleventh and Twelfth Centuries.

Q. What was the order of Saint Anthony of Vienne?

A. This order was instituted for the benefit of the poor, who were afflicted with a pestilential erysipelas distemper, called the sacred fire, which ravaged Europe during the eleventh, twelfth, and thirteenth centuries.[p]

Q. What other order was established about this time?

A. About this time the order of the Knights of Saint John of Jerusalem was instituted.

Q. What were their functions?

A. Their functions were twofold: to visit the sick in the hospitals, and to combat the Saracens. They took the vows of poverty, chastity, and obedience, and an oath that they would never count the number of their enemies. They performed prodigies of valour.

Q. Were the Knights of Saint John the only order that was established to assist the sick and to combat infidels?

A. They were not the only order that was established to assist the sick and to combat infidels. The Knights of Saint Lazarus took the same vows, but were particularly required to apply themselves to the relief of lepers.

Q. What was, at this period, the position of the lepers?

A. Lepers were driven from the towns, and even from houses; they wandered about the country, and, for the most part, died miserably. The Knights of

[p] See Alban Butler's "Lives of the Saints," Jan. 17.

Saint Lazarus came to their aid; and in order that they might be well attended, it was requisite that the grand master of the order should be a leper. This admirable institute reminds us of our Lord, who loaded himself with our infirmities that he might more completely sympathize with us in our misfortunes.

Q. What saint was raised up to remedy the spiritual evils of Christians?

A. Saint Bernard was raised up to remedy the spiritual evils of Christians. He banished scandals, confounded heresies, and consoled the Church.

Q. Where was he born?

A. He was born at the castle of Fontaines, near Dijon. At the age of twenty-three he entered into the Cistercian order with his brothers and thirty young noblemen whom he had gained to Jesus Christ.

Q. What progress did Bernard make at Citeaux?

A. Bernard soon became a model to the community. He was in the habit of exciting himself to virtue, by frequently repeating this question: "Bernard, why hast thou come hither?" Saint Stephen, abbot of Citeaux, sent him with twelve religious to found the celebrated abbey of Clairvaux.

Q. Where was Clairvaux?

A. Clairvaux was in the diocese of Langres; this place was the abode of robbers. Saint Bernard established himself there, built cells, and soon assembled around him five hundred religious, animated with the warmest devotion.

Q. What were the principal virtues for which Saint Bernard was distinguished?

A. The principal virtues for which Saint Bernard was distinguished were kindness towards others, severity to himself, and devotion to the Blessed Virgin. He died at Clairvaux, aged sixty-three, on the twentieth of August, eleven hundred and fifty-three.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testi-

mony of this love, I will each day recite a memorare *for the sick.*

LESSON XXXVII.

Christianity preserved and propagated. Foundation of the Contemplative Orders. Foundation of the Teutonic Knights, and of the Religious called Trinitarians.

Continuation of the Twelfth Century.

Q. How did God remedy the scandals which afflicted the Church during the twelfth century?

A. God remedied the scandals which afflicted the Church during the twelfth century by the establishment of the contemplative orders, by the example of many great saints, and by the conversion of the extensive province of Pomerania.

Q. How did God defend his Church?

A. God defended his Church by the military religious orders. In the north by the Teutonic Knights—in the east by the Knights of Saint John of Jerusalem and of Saint Lazarus—in the south by those of Saint James of the Sword, of Calatrava, of Alcantara, and of Avis.

Q. What vows did these last-mentioned orders take?

A. These last-mentioned orders made a vow to maintain the immaculate conception of the Blessed Virgin. During many centuries they were the bulwark of Christianity, and the terror of the Saracens, who yet, notwithstanding their prowess, made many Christian captives.

Q. How were these captives assisted?

A. These captives were assisted and redeemed by the Trinitarians, of which order Saint John of Matha was the founder. He was born in the south of France, spent his youth in the practice of virtue, prosecuted his studies at Paris with great success, and entered into the ecclesiastical state. On the day when he said his first mass, in the presence of the bishop of

Paris and of many noble personages, God favoured him with a miracle, which made him acquainted with his vocation.

Q. What was this miracle?

A. At the elevation of the host an angel was seen above the altar, under the figure of a young man. He was clothed in a white robe, with a red and blue cross on his breast, and he held his hands steadily extended over two captives. In consequence of this vision, the bishop of Paris sent John of Matha to Rome, to ask the Sovereign Pontiff what might be the will of God.

Q. What did the Sovereign Pontiff?

A. The Sovereign Pontiff ordered a fast, and prayers to be offered up; he himself celebrated the holy mysteries. At the elevation the same miracle took place, and the pope commanded John of Matha to found a religious order for the redemption of captives who groaned under the yoke of infidels.

Q. Did the saint remain at Rome?

A. The saint did not remain at Rome; he returned into France, built a monastery, collected alms, and sent two of his religious into Africa to redeem slaves. They redeemed one hundred and eighty-six Christian slaves, and the saint also went thither himself, and obtained the deliverance of a great number.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will relieve prisoners by my alms and by my prayers.

LESSON XXXVIII.

Christianity preserved and propagated. Foundation of the Order of the Holy Ghost. Council of Lateran. Conversion of the Rugi.

Twelfth and Thirteenth Centuries.

Q. What were the other hospitaller orders of the twelfth century?

A. The other hospitaller orders of the twelfth century

were those of the Holy Ghost, of Alberic, and the Brothers Constructors of Bridges.

Q. Give an account of the order of the Holy Ghost?

A. The order of the Holy Ghost is an order instituted for the relief of the sick. The most celebrated hospital of this order is that of the Holy Ghost at Rome, in which are supported many thousand sick, infirm, and also foundlings.

Q. Is there not a place of reception near the monastery?

A. Near the monastery there is a small turning-box, open at all times to receive exposed children. It is forbidden under the most severe penalties to use any means to ascertain the persons of those who deposit children, or even to look after them, with a view to discover their place of abode.

Q. What is the order of Alberic?

A. It is an order established for the use of pilgrims. It was founded in the south of France; the hospital is upon a high mountain, and the hospitallers are composed of religious, who take care of sick pilgrims; and of knights, who defend them from robbers, and escort them on their journeys; also of nuns, ladies of distinction, who wash the feet of the pilgrims, clean their habits, and make their beds.

Q. What is the order of the Brothers Pontiffs, or Constructors of Bridges?

A. The order of the Brothers Pontiffs had for its object, firstly, to establish bridges over the rivers, and to ferry over passengers in boats; secondly, to lodge and to provide entertainment for them, also to conduct them on their journey.

Q. What heretics appeared in the twelfth century?

A. In the twelfth century many heretics appeared, among others the Vaudois, or poor men of Lyons. They relinquished their worldly wealth; in appearance led an austere life, maintaining that they were forbidden to possess anything, also that all Christians were priests.

Q. By what council were they condemned?

A. They were condemned by the twelfth general council held at Rome, in the Church of Saint John of Lateran. But, since their apparent sanctity deceived the people, God raised up true saints for the sake of the people, in order to prove which was really the true Church. Of this number was Saint Isidore, the patron of labourers, and Saint Drago, patron of shepherds.

Q. What remark do you make on the thirteenth century?

A. I remark on the thirteenth century, that hell attacked the Church with unheard-of fury, but God aided her.

Q. In what manner?

A. He raised up great saints, who formed new religious institutions, especially the four mendicant orders, namely, the Carmelites, the Franciscans, the Dominicans, and the Augustinians. They are called mendicants because they live by alms.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will despise no one.

LESSON XXXIX.

Christianity preserved and propagated. Foundation of the Four Mendicant Orders—the Carmelites, Franciscans, Dominicans, and Augustinians. Saint Thomas.

Continuation of the Thirteenth Century.

Q. What is the order of the Carmelites?

A. The order of the Carmelites is composed of hermits, who live in cells, under the guidance of a superior; it was founded in the East, whence it passed into the West, to aid the Church, towards the commencement of the thirteenth century. About the same time God raised up another defender.

Q. Who was that?

A. Saint Francis of Assisium, founder of the Franciscans. He was born in Italy, gave his wealth to the poor, made himself one of their number, and founded a new order, the object of which is, to teach the people both by word and example the three great Christian virtues: detachment from the world, mortification, and humility.

Q. By what name are the religious of Saint Francis called?

A. The religious of Saint Francis are called, to use the language of their country, and to express abasement, *Brothers Minor*, that is to say, lesser brothers. *Recollects*, from the solitude and spirit of recollection in which they live. *Cordeliers*, from wearing, for a girdle, a rope round their waists. *Capuchins*, on account of the peculiar form of their dress.

Q. Who was Saint Dominic?

A. Saint Dominic was born in Spain, of an illustrious family, and went into France in order to combat the heresy of the Albigenses. With a view to insure success, he founded a religious order, the object of which was to preach the gospel, to convert heretics, and to announce religion to infidels. It is on this account that these religious are called Friars, Preachers, or Dominicans.

Q. What was the fourth order which God sent to succour his Church?

A. The fourth religious order which God sent to succour his Church was the order of the Augustinians, thus called, because the different congregations, which became united, adopted the rule of Saint Augustine.

Q. Who was Saint Thomas?

A. Saint Thomas, who was sent by God to defend the true faith, was born in Italy, and entered the order of the Dominicans, wherein his reputation for science and holiness was soon the subject of general admiration. He taught theology for some time at Paris, and com-

posed several works on theology and piety; among others, he composed the office of the Blessed Sacrament. He died at the age of forty-eight years.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say, I wish to be saved.

LESSON XL.

Saint Louis, Saint Ferdinand. General Councils of Lateran and of Lyons. Religious of the Order of Mercy.
Continuation of the Thirteenth Century.

Q. Who was Saint Louis?

A. Saint Louis, king of France, was son of Louis the Eighth. He was born in twelve hundred and fifteen, and was baptized at Poisy; on which account, he signed his letters Louis of Poisy, in order to show that he preferred the title of Christian to that of king of France.

Q. What were the words frequently addressed to him by the queen his mother?

A. During his childhood, Queen Blanche, his mother, used often to say to him, "*I love you, my dear son, tenderly, but I would rather see you dead at my feet, than that you should ever commit a mortal sin.*" Louis so far profited by these lessons, that he preserved his baptismal innocence.

Q. What did he when he was made king?

A. Having ascended the throne of France, he strove to make religion flourish, and to procure the happiness of his subjects. To the great, he exhibited an example of every virtue, checked the progress of heresy, and banished scandals from his kingdom.

Q. What else did he do?

A. He continued to carry on the holy war, undertaken by Christians against the infidels. Departing for Palestine, he disembarked in Egypt, took Damietta, but was afterwards taken prisoner himself. In his

captivity, he astonished the barbarians by his uprightness and magnanimity. Having been set at liberty, he returned to France, and again sailed for Africa, where he died near to Tunis, in a manner truly worthy of a Christian king, leaving to his son the most salutary instructions.

Q. Who was Saint Ferdinand?

A. Whilst Saint Louis, king of France, defended the Church, and edified the great ones of the earth, Saint Ferdinand, king of Castile and Leon, did the same in Spain, took many towns from the infidels, and repeopled them with Christians.

Q. How was the Church consoled at this period?

A. The Church was consoled at this period and her losses repaired by the conversion of Livonia, Cumania, and a great part of Prussia, so that she gained on one side that which she had lost on the other.

Q. What were the general councils held in the thirteenth century?

A. The general councils held in the thirteenth century were, the fourth council of Lateran, the first and second of Lyons. In these councils, the Church confirmed by her decrees the good which the saints and religious orders had done; she also endeavoured to reunite the Greeks to the fold.

Q. What is the order of our Lady of Mercy?

A. The order of our Lady of Mercy had for its object to redeem captives from the hands of infidels; Saint Peter of Nolasco was the founder of this order. These religious make a vow to remain as slaves with infidels, in order to redeem captives.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for sinners.

LESSON XLI.

Christianity preserved and propagated. Foundation of the Cell-Brothers, and of the Order of St. Bridget.

Fourteenth Century.

Q. What remark do you make upon the fourteenth century?

A. I remark upon the fourteenth century, that the attack made upon the Church by the devil was very severe and very obstinate. Heresies and a schism of forty years afflicted the Church, but God defended and consoled her by new religious orders, by saints, by martyrs, and by the conversion of new people.

Q. Give an account of the new religious orders instituted in the fourteenth century.

A. The first is the order of the Cell-brothers, that is to say, brothers of the tomb, or brothers for interment. Their principal object was to visit and to take care of the sick, also to bury the dead, and to recite each day the office for departed souls.

Q. What particular vows did they take?

A. Besides the three ordinary vows of religion, they made a vow never to quit the beds of those infected with the plague; they exemplified the charity and holiness of the true Church, for heretics never do anything so charitable as this.

Q. What is the order of Saint Bridget?

A. The order of Saint Bridget was instituted to draw down upon the Christian world the particular protection of the Blessed Virgin, and her powerful aid against heresies. It was founded by Saint Bridget, princess of Sweden, to whose revelations we are permitted to give a pious belief.

Q. Who were the other defenders of the Church?

A. The other defenders of the Church during the fourteenth century were the saints that God raised up to prove, by their distinguished virtues, the sanctity of

the Catholic Church; among others were Saint Elzear, and Saint Delphina his spouse.

Q. Who was Saint Elzear?

A. Saint Elzear was count of Arrian. Pious, modest, amiable in conversation, brave in war, he was a father to the poor and to his domestics. Saint Delphina, his spouse, imitated the excellent example of her husband; and they lived thus in the most perfect union, and in the practice of every virtue.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will visit the sick.

LESSON XLII.

Christianity preserved and propagated. General Council of Vienne. Saint Elizabeth, Saint John Nepomucen. Conversion of a Part of Tartary. Conversion of Lithuania.

Continuation of the Fourteenth Century.

Q. What general council was held in the fourteenth century?

A. The general council held in the fourteenth century was that of Vienne in France. It is the fifteenth general council. The Church therein evinced her solicitude for the welfare of society, by condemning those heretics who troubled her repose, by reforming the morals of her children, and by encouraging the sciences. During this time sanctity shone upon the throne in the person of Saint Elizabeth.

Q. Who was Saint Elizabeth?

A. Saint Elizabeth was queen of Portugal. This pious princess divided her time so well, that she was able to fulfil the duties of piety and all the obligations of her state.

Q. What were her occupations?

A. Her favourite occupations were to make linen and ornaments for the church, to discover and to succour the unfortunate and strangers, especially the

bashful poor. Her angelic sweetness gained the heart of her husband, whom she had the happiness to lead to God.

Q. What was her life after the death of her spouse?

A. After the death of her spouse, her life shone forth with many heroic virtues; she was an evident proof of the sanctity of the Catholic Church, to which the death of martyrs at this period renders a still more transcendent testimony.

Q. Who were those martyrs?

A. Those martyrs were three young noble Lithuanians named Anthony, John, and Eustachius; born in idolatry, but becoming converted, they chose to suffer death rather than eat flesh upon a day when it was forbidden. There was another martyr still more illustrious.

Q. Who was that?

A. Saint John Nepomucen, prebendary of Prague, who died a martyr to the secrecy of confession.

Q. Did the blood of martyrs produce new Christians?

A. The blood of the martyrs produced new Christians; a part of Tartary, or of northern China, Bulgaria, and Lithuania were converted to the faith, and consoled the Church for the loss which the great schism of the West and heresy had caused.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will faithfully observe the commandments of the Church.

LESSON XLIII.

Christianity preserved and propagated. Council of Constance. Saint Vincent Ferrer. Foundation of the Order of the Voluntary Poor.

Fifteenth Century.

Q. What were the assaults which the Church had to sustain during this century?

A. The assaults which the Church had to sustain

during this century were occasioned by heresies and scandals. Wickliff, John Huss, and Jerome of Prague, spread abroad dangerous errors, attacked the authority of the Church, the efficacy of the sacraments, and depreciated the most holy practices. At the same time the great schism of the West continued to prevail.

Q. Who were the principal defenders of the Church at this period?

A. The principal defenders of the Church at this period were the English clergy, the fathers of the council of Constance, and Saint Vincent Ferrer.

Q. Who was he?

A. Saint Vincent Ferrer was a Spaniard and a religious of the order of Saint Dominic, so holy and so eloquent that the Sovereign Pontiff named him the apostolic preacher. During forty years, he travelled over Spain, Piedmont, Germany, and England, stirred up all Europe, and converted an incalculable number of Jews, of Mahometans, heretics, and sinners.

Q. What put an end to the great schism of the West?

A. The Council of Constance, which was held in 1413, put an end to the great schism of the West; and for two very good reasons suppressed communion under two kinds.

Q. In what other way did God come to the aid of the Church?

A. God came to the aid of his church by the establishment of thirty-seven congregations, or religious orders, destined to oppose real virtues to the false ones of heretics; such in particular was the order of the Voluntary Poor.

Q. Give an account of them.

A. They renounced wealth, laboured hard; and instead of receiving wages for their work, preferred to rely upon Providence, and to live upon alms. They also took care of, and assisted the sick.

Q. Who were the Black Penitents?

A. The Black Penitents, or the Penitents of Mercy,

consoled those who were condemned to death, and assisted them to die well; thus, religion forgets not human miseries. After the example given by Rome, where these religious were first established, many confraternities of the same kind were associated in different parts of Christendom.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for the galley-slaves, and for those condemned to death.

LESSON XLIV.

Christianity preserved and propagated. Foundation of the Order of Minims. Council of Florence. Discovery of America.

Continuation of the Fifteenth Century.

Q. Who was Saint Francis of Paula?

A. Saint Francis of Paula, one of the great consolers of the Church in the fifteenth century, was born in Italy. He retired into solitude, where he led a most austere life, and founded the order of Minims.

Q. What was the object of this order?

A. The object of this order was to re-animate charity, nearly extinguished in the hearts of many Christians, and to repair the scandalous violation of the laws of fasting and of abstinence. For this reason the Minims add to the vows of poverty, chastity, and obedience, that of a continual lent.

Q. Where did Saint Francis of Paula die?

A. Saint Francis of Paula died in France, where he went, by the order of the Sovereign Pontiff, to assist Louis the Eleventh in his illness, who expired in his arms. The miracles, the sanctity of Saint Francis of Paula, and of his numerous disciples, consoled the Church, and aided her to support new trials.

Q. What were these trials?

A. These trials were the ruin of the empire of Constantinople, and the conquests made by the Mahome-

tans. During five hundred years, the Greeks seemed desirous of being re-united to the Roman Church, especially at the council of Florence, where they signed the same profession of faith as the Latins, but did not remain faithful to it.

Q. How did Almighty God punish them?

A. Tired of their iniquities, Almighty God sent against them Mahomet, the second emperor of the Turks, who took Constantinople, reduced Greece into subjection, and sought to make himself master of other provinces, for he had made a vow to exterminate the Christians: but God assisted his Church; Mahomet was vanquished by the knights of Rhodes, and died miserably.

Q. How did God indemnify the Church?

A. God indemnified the Church for the loss of the Grecian empire: firstly, by the conversion of Samogitia, which was brought over to the faith by Jagellon, king of Poland; secondly, by the preaching of the gospel in the interior of Africa, and in the Canary Islands; thirdly, by the discovery of America, where the gospel soon made rapid conquests.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never seek to please men, but God.

LESSON XLV.

Christianity preserved and propagated. Combat between the Roman Church and Protestantism.

Sixteenth Century.

Q. What remarks do you make on the sixteenth century?

A. I remark on the sixteenth century, that the Church had to sustain an arduous combat. She was attacked by Luther, Zuinglius, Calvin, and Henry the Eighth.

Q. Who was Luther?

A. Luther was an Augustinian monk, who violated his three solemn vows of poverty, of chastity, and of obedience; espoused an apostate nun; and began to declaim against the Catholic Church.

Q. What were his written declarations before his condemnation?

A. Before his condemnation he wrote to the Sovereign Pontiff, to say that he would listen to him as one who spoke by the mouth of Jesus Christ; but no sooner had Pope Leo the Tenth condemned his errors, than he uttered the most abusive language against him, against the bishops, and against the Catholic theologians, arrogating to himself a greater share of knowledge than all the rest of the Christian world. He continued to preach erroneous doctrine; and after having led a *scandalous life*, he died on *leaving a repast*, where he had, *according to custom, gorged himself with meat and wine.*

Q. Who was Zuinglius?

A. Zuinglius was curate of Notre Dame des Ermites, in Switzerland. He preached the errors of Luther at Zurich, permitted all kinds of debauchery, married publicly; and was killed in a battle lost by his partisans, although he had promised them victory.

Q. Who was Calvin?

A. Calvin was an ecclesiastic of Noyon, but not a priest. He went to Bourges, where he adopted the errors of Luther, and added his own. He afterwards went to Geneva, where he caused Michael Servetus to be burnt to death for having propagated opinions differing from his own, and ultimately died *in despair, the victim* of a *shameful* and *loathsome* disease.[q]

Q. Who was Henry the Eighth?

A. Henry the Eighth was king of England. Enslaved to his passions, he wished to have his legitimate marriage dissolved by the Sovereign Pontiff, who

[q] See Hier. Bolsecus in vitâ Joan. Calvini, c. xxii. apud Bredemb. lib. 7, c. xiv. quoted in the Flores Exemplorum, c. viii. tit. 6, n. 5.

refused to gratify his lust. In consequence of this refusal, Henry declared himself head of the Church in England, drew his people into schism, and soon after into heresy.

Q. Prove that Protestantism, or the religion preached by Luther, by Zuinglius, by Calvin, and established by Henry the Eighth, is not the true religion.

A. In order to show that Protestantism is a false religion, or rather that it is no religion at all, it suffices to know, firstly, that it has been established by four consummate libertines; secondly, that it has for its end the love of honours, the love of wealth, and the love of sensual pleasures, each and all forbidden by the Gospel; thirdly, that it permits its followers to believe what they please, profess and to carry into execution that which they believe.

Q. Continue the answer.

A. Firstly, that it has produced an infinity of evils; has deluged England, Germany, France, and Switzerland with blood; led the way to impiety and indifference, the never-failing sources of past, present, and future revolutions. Hence it becomes our duty to mistrust those who preach its doctrines, and to abhor their writings.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will pray for the conversion of heretics.

LESSON XLVI.

Christianity preserved and propagated. Foundation of the Brothers of Saint John of God, and of the Jesuits, Saint Francis Xavier.

Continuation of the Sixteenth Century.

Q. How did God clear the Church from the reproaches uttered against her by Protestants?

A. God cleared the Church from the reproaches uttered against her by Protestants, by causing her to perform the noblest works of charity and of sanctity,

which prove that she has always been the true spouse of Jesus Christ.

Q. Mention some of these works.

A. The principal are the foundation of several religious orders for relieving the sick, and the establishment of missions, which gave to heaven a multitude of martyrs.

Q. Who was Saint John of God?

A. He was a native of Portugal, born in 1495; became a soldier; lost the fear of God; but soon became a convert, and devoted the remainder of his life to relieving the sick.

Q. What order did he found?

A. A religious order which bears his name, and whose members are obliged by vow to relieve the insane.

Q. Who was Saint Ignatius?

A. Saint Ignatius was a Spanish knight, who was wounded at the siege of Pampeluna, the same year as that in which Luther began to preach heresy. He was converted by reading good books; consecrated himself to God, and went to Paris, where he founded a new religious order, called the Companions of Jesus.

Q. What has it for its object?

A. The object of the Companions of Jesus is to instruct youth, and to convert heretics and infidels. These religious make vows to go on missions wherever the Sovereign Pontiff may think proper to send them.

Q. Who was Saint Francis Xavier?

A. Saint Francis Xavier was a young Spanish nobleman distinguished by his talents. He was professor of philosophy at Paris, when Saint Ignatius arrived there. Xavier was drawn from the path of vanity, which he had hitherto persued, by having addressed to him from Saint Ignatius, those words of our Saviour: "*What doth it profit a man if he gain the whole world and suffer the loss of his own soul.*"[1]

[1] Matt. xvi. 26.

Q. What did Saint Francis Xavier?

A. He became a disciple of Saint Ignatius, and carried the faith into India, at the period when Germany, England, and a part of France, lost the light of the Gospel.

Q. What success had Saint Francis Xavier?

A. He converted an innumerable multitude of infidels in India and Japan, and died on his journey to China in 1552, at the age of forty-six. His body was conveyed to Goa, where it is preserved uncorrupted.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often repeat the following words of Saint Ignatius: "All for the honour and glory of God."

LESSON XLVII.

Christianity preserved and propagated. Council of Trent. Saint Charles Borromeo, Saint Teresa. The Ursulines.

Close of the Sixteenth Century.

Q. Why was the council of Trent assembled?

A. The council of Trent, the eighteenth, and last general council, composed of two hundred and thirty-eight bishops, was assembled to condemn the heresies adopted by Protestants, and to reform the morals of Catholics. The wise regulations which it established were enforced in different nations by great saints whom God raised up at this period; such, among others, was Saint Charles Borromeo.

Q. Who was he?

A. Saint Charles Borromeo, archbishop of Milan, was a great restorer of ecclesiastical discipline, and a model of charity, of which he gave the most unequivocal proofs at the time of the plague in Milan. Whilst he caused virtue to flourish among the clergy, Saint Teresa caused it to reign in the monasteries.

Q. Who was Saint Teresa?

A. Saint Teresa, the reformer of the order of our

Lady of Mount Carmel, was born in Spain. Though brought up in piety, she nearly lost her soul by reading romances; but touched by the grace of God, she became a religious, led an evangelical life, and re-animated the fervour of a great number of monasteries.

Q. What is the Congregation of the Ursulines?

A. The Congregation of the Ursulines was founded by the blessed Angela of Brescica, to reclaim sinners to the practice of virtue, to instruct the ignorant, and to spread the sweet odour of Jesus Christ throughout the world. She rendered great services to the Church, and also to those religious orders which were established to relieve corporal miseries.

Q. Mention some of them.

A. Firstly, the Infirmarian Brothers, instituted to attend the sick in hospitals; secondly, the Brothers Regular of Somascha, whose object was to afford consolation to all who were reduced to misery; thirdly, the Servants of the Sick and Dying, founded by Saint Camillus de Lellis.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will visit the poor, particularly when they are sick.[a]

LESSON XLVIII.

Christianity preserved and propagated. Saint Francis of Sales. Missions in America and in the East. Saint Vincent of Paul.

Seventeenth Century.

Q. How did God punish the countries which had abandoned the faith?

A. God punished the countries which had abandoned

[a] Towards the close of the sixteenth century, the Church was comforted also, by the establishment of numerous seminaries for the education of ecclesiastics, especially by that fruitful Mother of Martyrs, the English College at Douay, founded in 1568 by Cardinal Allen, on the model recommended by the Council of Trent, and still in existence, at Ushaw.—*L. W.*

the faith by a series of calamities, to describe which, it would be necessary to write their history. In the mean time, God consoled the Church by giving her a great saint, destined to re-animate piety among worldlings as Saint Charles Borromeo had revived it among the clergy, and Saint Teresa in the cloister.

Q. What saint do you mean?

A. Saint Francis of Sales, bishop of Geneva. He was born in Savoy, of a noble family, and from his infancy exhibited a piety and a purity of morals which merited for him the special protection of the Blessed Virgin. He embraced the ecclesiastical state, and employed himself during life in the conversion of heretics, of whom he had the great happiness to reclaim 70,000.

Q. What order did he found?

A. In concert with Saint Jane Frances de Chantal, he founded the order of the Visitation, wherein is perpetuated the spirit of piety, of sweetness, and of charity, which distinguished this saint the most amiable of those who flourished at this period.

Q. What other consolations did God give to the Church?

A. The other consolations which God gave to his Church was the success of her missionaries, some of whom converted a great part of America, and formed the Reductions of Paraguay, wherein was exemplified the innocence of the first Christians; others evangelized extensive provinces in the East.

Q. Who was Saint Vincent of Paul?

A. Saint Vincent of Paul was born in Gascony, and during his childhood was employed in attending sheep. God drew him out of obscurity, and called him to the priesthood.

Q. What happened to him after his ordination?

A. After his ordination he was taken prisoner by the Turks, and led as a slave to Tunis; but he converted his master, with whom he escaped to France; where he relieved the destitute, established a congrega-

tion to relieve them during his life, and after his death. These are the good Sisters of Saint Vincent of Paul.

Q. What else did he do?

A. He founded another community of missionaries, to give spiritual assistance to the poor inhabitants of the rural districts, and to carry the knowledge of the faith to infidels; these are called the Lazarites. He moreover relieved several provinces desolated by war and famine. He has, single-handed, done more good than all the philosophers united have ever dreamt of.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will receive sickness with resignation.

LESSON XLIX.

Christianity preserved and propagated. Martyrs of Japan. Orders of La Trappe and of our Lady of Refuge.

Continuation of the Seventeenth Century.

Q. Were there martyrs in the seventeenth century?

A. Yes, the Church had martyrs in the seventeenth century; the most illustrious were those of Japan, nearly the whole of which Saint Francis Xavier and his successors had converted.

Q. At what epoch did this persecution break out?

A. This persecution broke out with the greatest violence in 1622; but the Christians showed a most admirable ardour for martyrdom.

Q. Give some examples.

A. A poor woman sold her girdle in order to procure wherewith to buy a stake, to which she was fastened and burnt alive for the faith! Children of five, and even of four years of age, astonished the executioners by their constancy. The Church, consoled by so many victories, had soon to lament the introduction of a new heresy.

Q. What was this heresy?

A. It was that of Jansenius, bishop of Ypres, who

maintained that man was not free, and that it was impossible to observe certain commandments of God. The Jansenists strove to wean the faithful from a participation of the sacraments, by exaggerating the difficulty of worthily receiving them.

Q. How was the Church defended?

A. To defend the truth in opposition to the Jansenists, whose leaders were Arnold, Nicol, and Quesnel, God raised up two illustrious French bishops, Bossuet and Fenelon; and to expiate the outrages offered to good works by scandalous sinners, he brought into existence a new congregation.

Q. What was that?

A. That of La Trappe, founded by a young ecclesiastic, Armond de Rancé. Whilst the life of the Trappists, more angelical than human, expiated the crimes of the world, God also opened an asylum to repentant sinners.

Q. What was that asylum?

A. That asylum was the order of Our Lady of Refuge, where girls, and other female sinners, as also females of unspotted character, were admitted, in order that the former might not be discountenanced by a too great humiliation if reputable characters were not admitted. All lived together, and gave themselves the name of sisters; for in the eyes of religion repentance is the sister of innocence.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day pay a visit to the Blessed Sacrament.

LESSON L.

Christianity preserved and propagated. Foundation of the Brothers of the Christian Schools and of the Order of Redemptorists. Missions in China and in America.

Eighteenth Century.

Q. How was the Church attacked in the eighteenth century?

A. In the eighteenth century the Church was attacked by libertinism, Jansenism, and a false philosophy.

Q. How did God support the faith?

A. God supported the faith by raising up learned men, who refuted the apostles of error, and by establishing many religious communities for the instruction of the young, among others the Brothers of Christian Schools.

Q. Who was their founder?

A. Their founder was the Abbé de la Salle, a canon of Rheims, who gave rules to the brothers far superior to those which men of the world had ever invented for the education of youth. The order of the Christian Brothers has contributed very much to the preservation of faith among the people during the last century, which has also witnessed another order established in Italy for the propagation of the faith.

Q. What order is that?

A. The order of Redemptorists, destined to preach the Gospel to the poor inhabitants of rural districts. It was founded by Saint Alphonsus Marie de Liguori, bishop of Saint Agatha in the kingdom of Naples, whom God raised up to defend the truth against the impious, and to oppose a bulwark against Jansenism, which undermined the principles of morality, and which relaxed the spirit of piety, by alienating the faithful from frequenting the sacraments.

Q. Did impiety also make conquests?

A. Yes, especially in France. To indemnify the Church, the French missionaries converted many in China; amongst others, a branch of the imperial family, the members of which evinced the courage of the first Christians during the time of persecution.

Q. What were the other conquests of the faith?

A. The other conquests of the faith were the conversion and the civilisation of many savage nations of America; in particular the Illinois.

Q. What was the character of these savages before their conversion?

A. The character of these savages before their conversion was of the most revolting description. They ate their prisoners, whom they roasted at a slow fire, after having torn off their nails, and cut off their fingers and ears. After their conversion they became gentle, hospitable, and pious.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will never read suspected books.

LESSON LI.

Christianity preserved and propagated. Several Apologists of Religion. Madame Louise de France.

Continuation of the Eighteenth Century.

Q. Did the Church enjoy her conquests in peace?

A. The Church did not enjoy her conquests in peace; she was attacked by impious men called philosophers, who, developing the bad principles of Luther and of Calvin, denied the best-founded truths, and ridiculed the most sacred virtues.

Q. What else did they do?

A. They formed a confederacy against religion, and strove to prove that it was in opposition to science; but in this they did not succeed. The most famous of these philosophers were Voltaire and Rousseau.

Q. Give a sketch of the life of Voltaire.

A. The life of Voltaire was unworthy, not only of a Christian, but even of an honest man. He was born near Paris, and he studied in that great city. Having left the college, he was banished from home by his father, who sent him to Holland; whence he was dismissed on account of his lewd behaviour.

Q. Continue the same reply.

A. Returning to Paris, he was put in prison;

deceived one bookseller, ruined another by cheating; and gave himself up to the corruption of his heart, and to his hatred against religion, until his death, which happened in 1778.

Q. What sort of a death did he die?

A. His death was the death of one driven to despair. He was often heard to repeat with all the fury of vindictive rage, these words: "*I am abandoned by God and man.*" He asked for a priest; but this boon was prevented by men who called themselves his friends.

Q. Who was Rousseau?

A. Jean Jacques Rousseau, the second patriarch of impiety, was born at Geneva. Commencing vice in his infancy, he lived by theft, abjured Protestantism to embrace the Catholic religion, which he left to return to Protestantism; and for twenty-five years was addicted to public lewdness.

Q. What is the character of his works?

A. They were so infamous, that the Protestants of Geneva, his countrymen, ordered them to be burnt by the hands of the executioner.

Q. How did he die?

A. Rousseau terminated his career by a death worthy of his life: he took poison and shot himself.

Q. By whom were Voltaire and Rousseau refuted?

A. They were solidly refuted by Bergier, Nonnotte, Bullet, and Guénée, who avenged the truth, while Providence opposed remarkable expiations to the crimes to which philosophy had given birth.

Q. Who was the principal victim of expiation?

A. The principal victim of expiation was Madame Louise de France, daughter of Louis the Fifteenth; who, in the flower of her age, quitted the palace of Versailles to join the Carmelites of Saint Denis, where she spent her time in prayer, fasting, and the practice of austerities and penance.

I am resolved to love God above all things, and my

neighbour as myself, for the love of God; and in testimony of this love, I will never read bad books.

LESSON LII.

Christianity preserved and propagated. The Clergy of France. Martyrs of the Revolution. Mission of Corea.

End of the Eighteenth Century.

Q. What were the sufferings of the Church at the close of the eighteenth century.

A. The sufferings of the Church at the close of the eighteenth century were schism, persecution, and scandal. Impiety, now triumphant, sought to construct a Church after its own fashion, and drew up a schismatical act, known by the title of "*The Civil Constitution of the Clergy,*" exacting an oath to the constitution from the priests.

Q. What followed?

A. The priests and bishops who remained faithful to religion were slaughtered. Among others, the archbishop of Arles, and the Venerable Abbé de Fenelon, the father of the orphans.

Q. Continue the same reply.

A. Those who were not conducted to the scaffold were thrown into infected prisons, kept alive on bread and water, loaded with outrages, and at last condemned to transportation.

Q. What else occurred in consequence of the reign of impiety?

A. It attacked God himself, and placed prostitutes upon his altars, before whom the faithful were compelled to prostrate themselves, and to offer incense.

Q. Was it satisfied with this?

A. It was not satisfied. In its rage against the Church it attacked the holy Father Pius the Sixth, who at the age of eighty years was conducted, from prison to prison, as far as Valence, in Dauphiné, where

he died from the effects of the ill-treatment he had received.

Q. How did God avenge his Church?

A. By afflicting France with a deluge of evils, such as she had never before experienced; and by causing the persecutors to perish as the first tyrants, by untimely and terrible deaths. For the most part they were guillotined, some were devoured by dogs.

Q. What were the consolations of the Church?

A. The Church was consoled, firstly, by the miraculous election of a new pope, whose distinguished abilities saved the bark of Saint Peter, in the midst of the tempest by which it was assailed; secondly, by the conversion of a great number of Protestants; thirdly, by the rapid propagation of the faith in America and in Corea.

I now renew, for the one hundred and sixtieth time, the resolution, to love God above all things, and my neighbour as myself, for the love of God.

FOURTH PART.

CONTAINING THE HISTORY AND THE EXPLANATION OF EXTERNAL WORSHIP, AND OF THE FESTIVALS.

LESSON I.

Christianity externally displayed. On the Necessity of taking Advantage of External Worship.

Q. What is worship?

A. Worship is a summary of those marks of respect, adoration, love, and confidence, which we give to God.

Q. How many kinds of worship are there?

A. There are two kinds of worship: *interior*, which includes the sentiments of faith, hope, adoration, and love, which we owe to God; and *external* worship, which is the manifestation of those sentiments.

Q. What are ceremonies?

A. Ceremonies are mysterious outward actions, established to accompany *external* worship, in order to render it more august, more expressive, and more majestic.

Q. What is a *Rite?*

A. A *Rite* is a ceremony fulfilled in accordance with the order prescribed by the Church. We say the *Roman Rite*, the *Parisian Rite*, to distinguish the religious ceremonies used at Rome and at Paris.

Q. What is the *Liturgy?*

A. The *Liturgy* is a collection of ceremonies used in the divine service. The term *Liturgy* signifies action by eminence, for the divine service is the most noble action we can perform, since it brings us into connexion with God himself.

Q. Why is external worship necessary?

A. External worship is absolutely necessary, firstly, because man owes to God the homage both of body and of soul: the soul honours God by *interior*, the body by *external* worship.

Q. For what other reason is external worship necessary?

A. External worship is necessary, secondly, because man, not being a pure spirit, requires the help of sensible things, to raise up his mind to those which are spiritual.

Q. What is the first advantage of external worship?

A. The first advantage of external worship is, that it unceasingly reminds man of those truths which it is of the utmost importance for him to know, to love, and to practise.

Q. Explain this answer.

A. During the existence of the patriarchs, external worship reminded man of the creation of the world, of the unity of God, of his providence, and also of a future state. Under the law of Moses it reminded him that God was not only the author of nature, but the ruler of nations, and that he infallibly rewards or punishes his creatures according to their works.

Q. Of what truths does external worship remind us under the Gospel dispensation?

A. Under the Gospel dispensation external worship reminds us of the principal truths revealed to the patriarchs, and to Moses; also of the mysteries of our Lord, and the duties we have to fulful towards God, towards our neighbour, and towards ourselves.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will most attentively study this fourth part of the Catechism.

LESSON II.

Christianity externally displayed. Advantages of External Worship continued. Origin of Ceremonies.

Q. What is the second advantage of external worship?

A. The second advantage of external worship is to plant the truths of religion in the hearts of the faithful, and to preserve them from the innovations of heretics.

Q. What is the third advantage of external worship?

A. The third advantage of external worship is the improvement of mankind, by causing them to meet each other, in order to receive instruction respecting their duties towards God, their neighbours, and themselves. If there were no church, no Sunday, and no obligation of hearing mass, man would soon become extremely wicked and very dangerous.

Q. What is the origin of the ceremonies which accompany the worship of the Catholic Church?

A. The origin of the ceremonies which accompany the worship of the Catholic Church is divine; God himself has established them, by Jesus Christ, or by the Apostles, or by their successors, who were inspired by the Holy Ghost, and invested with his authority.

Q. Why are not these ceremonies everywhere the same?

A. These ceremonies are not everywhere the same, because, besides the essentials, which do not change, there are some which are merely accessory, and may be changed, according to times and places. So far from injuring the unity of religion, this variety enhances the ornamental beauty of the Church.

Q. Do the ceremonies of the Church merit our respect and regard?

A. The ceremonies of the Church merit our respect and regard, on account of their origin, the advantages

they procure for us, and the glory which they give to God.

Q. Why ought we to study the ceremonies?

A. We ought to study the ceremonies, because they have been instituted for our instruction and edification, they aid us to understand and to love religion by means of sensible signs.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will carefully study the ceremonies of the Church.

LESSON III.

Christianity externally displayed. Of Churches.

Q. What were the places consecrated to God's honour among the Jews?

A. Among the Jews, the places consecrated to God's honour were the Tabernacle and the Temple of Solomon, where everything which could make an impression upon the senses, and which could inspire the Jews with love and respect for God, was displayed.

Q. And among Christians?

A. Among Christians, were the churches, which displayed even still more striking symbols of the goodness of God; namely, the crucifix, the altar, the holy table, and the baptismal font.

Q. Why are the churches ornamented?

A. The churches are ornamented, firstly, in order to captivate our senses, and to inspire us with a high idea of God; secondly, to testify to God that we owe all our riches to him.

Q. How many distinctive parts were there in the churches of the first Christians?

A. In the churches of the first Christians there were seven parts: firstly, the porch or exterior vestibule, which was oblong and was at the entrance of the church; it was covered with a roof supported by pillars.

Q. What was the second?

A. Next to the vestibule was the cloister; it was a covered gallery, surrounding the third part of the church, called the court.

Q. What was the third?

A. The third was a square court, open to the heavens, in the centre of which was a fountain of blessed water, wherein those who entered washed their hands and faces. This fountain is now replaced by the vessel containing holy water.

Q. What was the fourth?

A. The fourth part was the interior porch; this space was reserved for the penitents, called auditors, to the Pagans, Jews, and heretics, who could from that portion of the church hear the word of God.

Q. What was the fifth?

A. The fifth was the nave. This part of the church was called the nave, that is to say, ship, because the church is a vessel, which floats upon the sea of the world, until it arrives at the port of eternity. The nave was divided lengthways by two partitions; to the left were the men, and to the right the women.

Q. What was the sixth?

A. The sixth part of the church was the choir, which was separated from the nave by a screen. In the choir were the seats of the ecclesiastics, and the throne of the bishop. The choir was semi-circular.

Q. What was the seventh?

A. The seventh part was the sanctuary. It was separated from the choir by a curtain, which was drawn aside after the consecration. The altar was placed in the sanctuary.

Q. What was there at the side of the altar?

A. At the side of the principal altar was another small altar, upon which were placed the bread and wine offered by the faithful for the holy sacrifice. This arrangement of churches is formed upon the model of subterranean chapels in the catacombs, where

the first Christians assembled; a circumstance which ought to make our churches truly venerable.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will take holy water with great respect.

LESSON IV.

Christianity externally displayed. Of Churches continued.

Q. Why is it proper to be able to give an account of those things which are in our churches?

A. It is proper to be able to give an account of those things which are in our churches, since, otherwise, the holy places would be to us as those which are profane; the latter speak not to our hearts.

Q. What do the crypt and the altar bring to our remembrance?

A. The crypt, that is to say, the subterranean chapel, which is generally under the high altar in ancient churches, and the altar, remind us of the catacombs and the first Christians.

Q. Of what do the wax tapers remind us?

A. The wax tapers remind us of the golden candlestick and the lamps of gold used in the temple of Jerusalem, and also of the early days of the Church, when our forefathers were compelled to hide themselves in the vaults and the catacombs to celebrate the holy mysteries, and had no other lights than those of lamps.

Q. What effect ought the remembrance of this to have upon our conduct?

A. The remembrance of this, in recalling to our minds the lives of the first Christians, ought to induce us to imitate their patience, their sanctity, and their charity. The lights, also, represent our Lord Jesus Christ, the true light of the world.

Q. What other resemblance is there between our churches and the catacombs?

A. Another resemblance between our churches and

the catacombs are the paintings. The grottos of the catacombs, where the first Christians celebrated the holy mysteries, are covered with paintings appropriate to their position, such as Daniel in the lions' den; Jonas swallowed up by a fish, and thrown by it upon the shore; our Lord, under the figure of the good shepherd.

Q. What remark do you make upon the paintings?

A. I remark that the paintings are proper subjects to fill the soul with confidence and charity; they prove that our forefathers entertained no hatred towards their persecutors. They also painted the combats of the martyrs, and the memorable actions of the saints of all conditions and of all countries.

Q. What object had the Church in doing this?

A. The object of the Church in doing this was, firstly, to instruct us; and secondly, to impress upon our minds that all the saints are her children.

Q. What is the origin of bells?

A. The origin of bells is very ancient. The Church makes use of them for divine service, blesses them, and gives them religious names, in order that we may listen to them with respect and docility.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will enter churches with the greatest respect.

LESSON V.

Christianity externally displayed. On Blessings and on Cemeteries.

Q. What is meant by blessing?

A. Blessing anything, is to purify it, to consecrate it to God, and to the service of religion.

Q. Who has given power to the Church to bless creatures?

A. God has given power to his Church to bless creatures. In the Old Testament, Moses, the prophets, and the priests had this power, and used it frequently.

In the New, our Lord often blessed creatures; the Apostles and the Church have inherited and made use of the same power.

Q. Why did God give to his Church the power of blessing?

A. God gave the power of blessing to his Church, firstly, in order to withdraw the object blessed from the power of the demon, and to restore it to its original sanctity; secondly, to separate the things blessed from ordinary and profane things; thirdly, to give that which is blessed an efficacious power to elevate us towards the attainment of our last end.

Q. What places are blessed by the Church?

A. The Church blesses temples, houses, and cemeteries, in order that whatever comes in contact with man may be holy; and this is done to give us a high idea of, and to teach us to respect ourselves.

Q. Why are cemeteries placed near churches?

A. Cemeteries are placed near to churches, firstly, to show that religion watches over her deceased children with great solicitude; secondly, to prevent our forgetting the dead; thirdly, to inspire us with serious thoughts when we enter the church; fourthly, to show us the union which exists between the three branches of the Church, namely, the Church triumphant, militant, and suffering.

Q. What instruction does the Church give in blessing cemeteries?

A. In blessing the cemeteries, the Church presents to us a lively picture of the resurrection, in order to console us, and to make us consider death as nothing more than a temporary sleep.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will entertain a due respect for myself.

LESSON VI.

Christianity externally displayed. Of the Holidays, their Object and their Advantages.

Q. What is time?

A. Since original sin, time is the delay accorded to man by divine justice to do penance. This is the reason why the Council of Trent says the life of a Christian ought be a continual penance.[a]

Q. How is the year divided?

A. The year is divided by the Church into three parts: the first comprehends Advent, and recalls to our minds the four thousand years, during which the Messiah was expected; the second extends from Christmas to the Ascension, and includes a commemoration of the mortal life of our Lord; the third commences at Pentecost, and ends on All Saints; it pourtrays the life of the Church.

Q. What are holidays?

A. Holidays are days of rejoicing, days on which the faithful assemble for the performance of religious duties. Holidays have existed from the beginning of the world. They were established under the patriarchs, under the law of Moses, and are also in force under the law of Christ.

Q. What is the principal object of the holidays?

A. The principal object of the holidays is, to place before us the chief events of religion, such as refer to what is recorded of our Lord, the descent of the Holy Ghost, the life of the Blessed Virgin, and the lives of the saints.

Q. What is the secondary object?

A. The secondary object is to record these events, and to excite in our minds a grateful acknowledgment of the benefits of God.

[a] Sess. xiv. c. i. 9.

Q. What are the advantages of the holidays?

A. The advantages of the holidays are these: firstly, they make us grateful to God, and induce us to imitate the saints; secondly, they excite us to the practice of different virtues, which are obligatory at particular seasons of the year; thirdly, they afford opportunity for recreation after labour, and enable us to make ourselves acquainted with the means we are to use in order to sanctify our daily occupations.

Q. How must we sanctify the holidays?

A. In order to sanctify the holidays, we must make ourselves acquainted with the intention which the Church possesses in instituting them, and endeavour to excite in our hearts the sentiments with which the particular festival ought to inspire us. One of the best means for sanctifying holidays, is to prepare for them by a novena, and by receiving with favour the sacraments of penance and the holy Eucharist.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will prepare myself for holidays by a novena.

LESSON VII.

Christianity externally displayed. Of the Sunday. Of the Office.

Q. What is the principal festival of the Church?

A. The principal festival of the Church is the Sunday. Amongst all nations there exists a day consecrated to the service of God, in memory of the resurrection of our Lord; the Apostles consecrated the Sunday to this purpose, so that the Sunday has become a perpetual monument of that great miracle.

Q. How did the first Christians celebrate the Sunday?

A. The first Christians celebrated the Sunday with much fervour; they assembled to pray in public, they listened to the reading of the Scripture, and to the exhortations of the bishops; all approached the

holy table, and each one assisted the poor according to his means.

Q. What were the prayers made use of by the first Christians in public?

A. The prayers made use of by the first Christians in public, were psalms, hymns, reading the Scripture, and hence the recitation of the divine office had its origin.

Q. What is the divine office?

A. The divine office is a collection of various prayers compiled by the Church, and is every day recited by priests, and all in holy orders. It is called the divine office, because by it homage is rendered, thanksgiving is made, and prayers are offered up to God.

Q. How is the divine office divided?

A. The divine office is divided into seven hours or parts; Matins and Lauds, Prime, Tierce, Sext, None, Vespers, and Complin. These parts are called the hours of the office, on account of their being recited at different hours of the day and night, to honour the different mysteries of the passion of our Lord, to thank God for his principal benefits, and to recall to our attention the great events of religion.

Q. What is the hour for Matins?

A. Matins are recited during the night. They consist of three nocturns, and a fourth part called lauds. The first nocturn is recited towards nine in the evening, the second at midnight, the third at three in the morning, and lauds are said immediately before dawn.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will endeavour to make myself thoroughly acquainted with the ceremonies of the Church.

LESSON VIII.

Christianity externally displayed. Continuation of the Office.

Q. Of what are the Matins composed?

A. The Matins are composed of psalms, hymns, anthems, lessons, versicles, and responses.

Q. What are the psalms?

A. The psalms are sacred canticles, composed by David.

Q. What is a hymn?

A. A hymn is a canticle recited in honour of God and the saints. The custom of singing hymns during prayers may be traced up to the beginning of Christianity. They are sung standing, to show that our hearts ought to be raised up to God, whilst our mouths proclaim his praise.

Q. What is an anthem?

A. An anthem is a portion of the divine office, intoned or recited conjointly by the two choirs, who, like the two sister virtues of faith and charity, unite and mutually assist each other.

Q. What are the lessons?

A. The lessons are composed of passages from the holy Scripture, explanations of the same from the Fathers of the Church, and the lives of saints, when we celebrate their festivals, thus affording us complete instruction. In the Scripture we have the law, in the commentaries of the holy Fathers we have its explanation, and in the lives of the saints its application.

Q. What are the versicles?

A. The versicles are short sentences taken from the holy Scripture, by which the Church proposes to awaken our attention: for this reason also they are sung by one voice.

Q. What are the responses?

A. The responses are words which follow the lessons, and express our resolution to put in practice

the doctrine which we have heard, and to walk in the footsteps of the saints, whose example has been placed before us.

Q. How do the Matins terminate?

A. The Matins terminate by the *Te Deum*, an admirable canticle composed by Saint Ambrose and Saint Augustine, which we sing to thank God for the happiness of having had it in our power to glorify him, by nocturnal homage paid to the mysteries of our Lord.

Q. What are those mysteries?

A. They are chiefly the birth of our Lord; his farewell to the Apostles, his agony in the Garden of Olives, and his resurrection from the grave.

Q. What are Lauds?

A. This is the last part of the night office. It is composed of four psalms and a canticle, to express the sanctification of our five senses, and to warn us that we are not to profane them during the day.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say as the Apostles did: "Lord, teach me to pray."

LESSON IX.

Christianity externally displayed. Continuation of the Office.

Q. What are the hours which constitute the office of the day?

A. The hours which constitute the office of the day are Prime, Tierce, Sext, None, Vespers, and Complin.

Q. What mysteries are commemorated at Prime?

A. The hour of Prime commemorates our Lord covered with infamy, and presented by Pilate to the Jews; by it also the commencement of the day is consecrated to God.

Q. What at the other hours?

A. At Tierce our Lord, as condemned to death, is

honoured, and the descent of the Holy Ghost upon the Apostles is commemorated; at Sext, our Lord fastened to the cross; and at None, his expiring upon it for the love of us.

Q. What are Vespers?

A. Vespers constitute that part of the office which is recited in the evening, to celebrate the interment of our Lord, and to thank him for the institution of the holy sacrament of the altar. Vespers comprise five psalms, to honour the five wounds of our Lord, and to ask pardon for sins, which may have been committed during the day by our five senses.

Q. What is the substance of the psalms used at Vespers for Sunday?

A. The first psalm recounts the eternal birth of our Lord, his priesthood, and the eternal empire which he has obtained by his sufferings.

Q. Continue the reply.

A. In the second psalm are celebrated the wonders of the reign of Jesus Christ, and in particular the institution of the holy Eucharist. In the third is sung the happiness of him who submits to Jesus Christ, and the misery of the sinner who revolts against him.

Q. Complete the explanation.

A. In the fourth all men are invited to praise our Lord, whose reign constitutes our happiness. In the fifth the Church repeats to her children the particular benefits which they have received from God, invites them to thank him, and announces to them the possession of the heavenly Jerusalem.

Q. What does the Hymn for Sunday signify?

A. The Hymn for Sunday expresses an ardent desire of heaven.

Q. Why is the Magnificat sung?

A. The Magnificat is sung to express our gratitude to God; the words of the Blessed Virgin are used in order the better to effect this.

I am resolved to love God above all things, and my

neighbour as myself, for the love of God; and in testimony of this love, I will regularly assist at Vespers.

LESSON X.

Christianity externally displayed. Close of the Office. The Use of Latin. Of Singing.

Q. What do you call the last hour of the daily office?

A. The last hour of the daily office is called Complin, which means accomplished, because it closes the office.

Q. What do the psalms of Complin express?

A. The first psalm of Complin expresses our confidence in God on retiring to rest; the second shows the effect of the protection of God upon those who hope in him; in the third the Church invites us to raise our hearts to God, when we awaken during the night, and recalls to our remembrance the custom of the first Christians, who rose during the night to pray.

Q. What is the hymn used at Complin?

A. The hymn used at Complin expresses a longing towards heaven, that happy country, where there is no longer danger or darkness.

Q. How does Complin terminate?

A. Complin terminates by the canticle of the aged Simeon. The Christian, well assured that God loves him with the tenderness of a father, begs to repose in his arms; and before retiring to sleep, the faithful place themselves under the protection of their mother, by singing an anthem in honour of the Blessed Virgin.

Q. Why does the Church make use of Latin in her offices?

A. The Church makes use of Latin in her offices, firstly, to preserve the unity of faith; living languages continually change, and would consequently soon introduce alterations into the Liturgy, and also into the

essential forms used in the administration of the sacraments.

Q. For what other reason?

A. Secondly, to preserve the catholicity of faith; for if each Church had its own tongue, we should be strangers to each other. An Italian priest, for example, travelling in France, could not say mass; the same might be said of a Frenchman travelling in Italy.

Q. What is the origin of ecclesiastial chant?

A. Chant is natural to man. It is essentially religious, for among all nations its first usage was the celebration of the divine praises; and the Catholic Church, which has preserved all that was good and true in the ancient traditions, has preserved this chant.

Q. Who has arranged the chant of the Church?

A. Saint Ambrose, and especially the Pope Saint Gregory, arranged the chant which is still in use. The chant of the Church is very beautiful, and produces in the soul the liveliest impressions of piety.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will sing the praises of God with my heart as well as with my mouth.

LESSON XI.

Christianity externally displayed. Of Sacrifice in General, and in particular of the Sacrifice of the Mass.

Q. What is a sacrifice?

A. A sacrifice is an offering made to God of anything which we immolate to his honour, in order to acknowledge his sovereign dominion over all creatures.

Q. Why is sacrifice necessary?

A. Sacrifice is necessary, because it is the only means of acknowledging God as the sovereign Master over all that exists.

Q. How so?

A. Because by destroying a creature in honour of God,

man says to him by this action: "*I acknowledge that thou art the absolute Master of life and death, and of all creatures.*"

Q. Why bloody sacrifices?

A. Bloody sacrifices were offered to expiate sin; by offering them, man says to God: "*I confess that I have deserved to be put to death in the same manner as this creature, which I immolate to thee.*"

Q. Who established sacrifices?

A. God himself established sacrifices; man could never have imagined that the blood of an animal would please God and expiate sin.

Q. Were the sacrifices of animals pleasing to God, of themselves?

A. The sacrifices of animals, and of other creatures, were not pleasing to God, of themselves; but because they represented a sacrifice of an infinite price, which would one day take place.

Q. How many kinds of sacrifices had the Jews?

A. The Jews had four kinds of sacrifices; firstly, the Holocaust, wherein the victim was consumed by fire: this was a sacrifice of adoration to God; secondly, the Peace offering, which was a sacrifice of thanksgiving; thirdly, the Propitiatory sacrifice, to expiate sin; fourthly, the Impetratory sacrifice, to beg the graces of God.

Q. What always accompanied sacrifice?

A. Communion always accompanied sacrifice; that is to say, the faithful and the priests always ate of the flesh of the victim, in order to enter into communion with God by means of the meats which were offered to him.

Q. By what are the ancient sacrifices replaced?

A. The ancient sacrifices are replaced by the one and eternal sacrifice of Calvary, of which they were the figure, and which is of an infinite price.

Q. What is the Mass?

A. It is a continuation and a renewal of the sacrifice of the cross. The only difference between the Mass

and the sacrifice of Calvary is, that our Lord is offered on our altars in an unbloody manner, but on the cross he was offered in a bloody manner.

Q. Why is the sacrifice of the Mass necessary?

A. The sacrifice of the Mass is necessary. It enables us to partake of the victim offered on Calvary, by eating the body and drinking the blood of that victim; and it applies to us the merits of the sacrifice offered on the cross.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will assist at the Sacrifice of the Altar in the same manner as I would have assisted at the sacrifice offered up on Calvary.

LESSON XII.

Christianity externally displayed. Of the Priest's Vestments.

Q. What are the ornaments of the priest when celebrating Mass?

A. The ornaments of the priest when celebrating Mass are the amice, the alb, the girdle, the maniple, the stole, and the chasuble.

Q. What is the amice?

A. The amice is a white veil which the priest passes over his head, and with which he covers his shoulders. It is an emblem of modesty in words, and reminds us of the care we ought to take to avoid all useless conversation when we are in the church.

Q. What is the alb?

A. It is a large white tunic which descends to the feet. It is the emblem of that purity with which the priest and the people ought to approach the altar and the holy sacrifice.

Q. What is the girdle?

A. The girdle is a cord used for holding up the alb. It reminds us of the cords with which our Saviour was

bound during his passion, and is also an emblem of detachment from sensual life.

Q. What is the maniple?

A. The maniple is an ornament which the priest carries upon his left arm. It was originally a handkerchief intended to wipe away perspiration and tears. It is an emblem which reminds both the priest and the people of the obligation of performing good works, and of their reward for performing them.

Q. What is the stole?

A. The stole is an ornament which the priest passes around his neck and crosses over his breast. It is the emblem of his dignity and his power; it reminds us of the respect we owe to priests.

Q. What is the chasuble?

A. The chasuble was formerly a large round mantle, used by laymen as well as by ecclesiastics. The former having ceased to use it, the Church has retained and given it to priests. It signifies the charity which ought to animate our works and our prayers.

Q. What are the ornaments of the deacon?

A. Firstly, the ornaments of the deacon are, the stole placed over the left shoulder, and fastened under the right arm, so as not to incommode his movements; secondly, the dalmatic, of a square form, with short sleeves; it was the dress of the deacon, because it was of a convenient shape for those who had active duties to perform, as was the case with deacons in the primitive Church.

Q. What is the peculiar ornament of the subdeacon?

A. The tunic is the peculiar ornament of the subdeacon; it was the ordinary dress of private servants among the Romans. In consecrating it to the use of her ministers, the Church has preserved a souvenir of the highest antiquity.

Q. Why has the Church given peculiar vestments to her ministers?

A. The Church has given peculiar vestments to her

ministers, firstly, to inspire greater respect for religion, and more especially to insure it for the holy sacrifice; secondly, to remind us of the dispositions with which we ought to assist thereat.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will carefully study the ceremonies of the Church.

LESSON XIII.

Christianity externally displayed. Ornaments of Bishops, and of the Colour of the Vestments.

Q. What are the ornaments of bishops when they officiate solemnly?

A. The ornaments of bishops when they officiate solemnly are, the sandals, the pectoral cross, the tunic, the dalmatic, the gloves, the ring, the mitre, the cross, the pallium, if an archbishop, the gremial.

Q. What is the origin of the sandals?

A. The sandals, which the bishop uses on solemn occasions in the Church, were the distinctive ornaments of princes and Roman senators; the Church has given them to bishops, who ought only to wear them during the celebration of the holy mysteries.

Q. Of what do they remind us?

A. They remind us that the bishops are the successors of the Apostles, those distinguished missionaries who travelled over the world to preach the Gospel.

Q. What is the pectoral cross?

A. The pectoral cross is the cross which the bishops wear upon their breasts; it recalls to our minds the remembrance of the ancient custom of the primitive Christians, who wore a cross suspended from the neck.

Q. What is the tunic and dalmatic?

A. The tunic and dalmatic are the proper ornaments for deacons and subdeacons. The bishop uses them, to denote the plenitude of the priesthood with which he is invested.

Q. What do the gloves signify?

A. The gloves, which the bishop wears, when he officiates, signify the blessings he solicits from God, and the purity with which he approaches the altar.

Q. What is the meaning of the ring?

A. It is the mark of that union, which the bishop contracts with his Church, by his ordination.

Q. What is the mitre?

A. The mitre is an ornament whose origin may be traced up to the ancient law; it signifies the royalty of the priesthood. The two bands which fall on the shoulders mark the Old and New Testaments, of which the bishop ought to have a perfect knowledge.

Q. What is the crozier?

A. The crozier is the sceptre of the bishop; that is to say, the crook of the shepherd; it reminds him of his duty, to watch over his flock.

Q. What is the pallium?

A. It is an ornament made of white lambs' wool, marked with small black crosses, and is an emblem of that innocence and spotless purity which ought to characterize the pastor of God's Church.

Q. What is the gremial?

A. The gremial is a veil of silk placed upon the knees of the bishop when seated at Mass, in order to preserve his ornaments.

Q. Why does the Church use various colours in her ornaments?

A. The Church uses various colours in her ornaments, to point out to us the dispositions required on the festivals which she celebrates. White recalls to our minds innocence; red, charity; violet, penance and hope; green, penance and faith; black, the remembrance of our last end.

Q. What are the ornaments of the altar?

A. The ornaments of the altar are the three cloths with which it is covered, out of respect, the candlesticks, the tabernacle, and the crucifix.

I am resolved to love God above all things, and my

neighbour as myself, for the love of God; and in testimony of this love, I will thank God for having instituted the august ceremonies of religion.

LESSON XIV.

Christianity externally displayed. On the Sacred Vessels and Holy Water.

Q. What are the principal sacred vessels?

A. The principal sacred vessels are the chalice, the paten, the ciborium, and the remonstrance. They are called sacred, because they are consecrated or blessed by the bishops, and are destined to be used exclusively in the worship of God.

Q. What is the chalice?

A. It is the cup which the priest uses at the altar, in which to consecrate, and from which to receive, the precious blood of our Lord. The chalice is as ancient as Christianity, since it was in a chalice that our Saviour consecrated his blood, and from which he gave it to his Apostles.

Q. What is the paten?

A. The paten is a plate upon which the priest puts the host, which he offers and consecrates in the mass.

Q. What is the ciborium?

A. The ciborium is a sacred vessel resembling a chalice, closed by a lid, in which the holy Eucharist is kept, for the use of the faithful and the sick.

Q. What is the remonstrance?

A. The remonstrance is a kind of portable tabernacle, in which our Lord is exposed to the adoration of the faithful at benediction or in processions.

Q. What ceremony precedes mass on Sundays?

A. The ceremony which precedes mass on Sundays is the benediction of water and its aspersion.

Q. Why does the priest put salt into the water, which he blesses?

A. The priest puts salt into the water, which he

blesses, as a token that holy water preserves our souls from the corruption occasioned by sin.

Q. What is the efficacy of holy water?

A. The efficacy of holy water is, firstly, to chase away demons; secondly, to aid in restoring health to the sick; thirdly, to obtain helps from the Lord; fourthly, to efface venial sins.

Q. How ought we to take it?

A. We ought to take it with much respect, have it near us, make upon ourselves the sign of the cross with it, at least in rising and retiring to rest.

Q. Why is the aspersion made in the Church?

A. The aspersion is made in the Church to chase away the devil, and to purify the faithful, that they may assist at mass with attention, innocence, and piety. The use of blessed water is as ancient as the Church, and its power has been proved by a great number of miracles.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will use my best endeavours to assist at the aspersion of the holy water before mass.

LESSON XV.

Christianity externally displayed. On Processions, and on the First Part of the Mass.

Q. What are processions?

A. Processions are solemn walks taken by the clergy and people.

Q. Is the custom of processions very ancient?

A. Processions were in usage under the law of Moses, as may be learned from the fact that David and Solomon made use of them on occasion of solemnly removing the ark of the covenant.

Q. Of what are processions the symbol?

A. Processions are the symbols of human life; they recall to our minds that we are travellers upon earth.

The cross, which goes first, followed by banners, shows that, to arrive at heaven, we must walk in the road traced out for us by Jesus Christ and his saints.

Q. Why is the Sunday procession made before high mass?

A. The Sunday procession is made before high mass to commemorate the resurrection of Jesus Christ.

Q. Into how many parts is the holy mass divided?

A. The holy mass is divided into six parts: the first comprehends the preparation, which is made at the foot of the altar; the second is from the introit to the offertory; the third, from the offertory to the canon; the fourth from the canon to the pater; the fifth, from the pater to the communion; the sixth, from the communion to the end of mass.

Q. What means the word mass?

A. The word mass means dismissed; because, in the first ages of the Church, the deacon dismissed the catechumens at the offertory, and the faithful, at the end of mass. He said to the former, "*Catechumens, depart;*" and to the latter, "*Go, the time for departure has arrived.*"

Q. Of what is the first part of the mass composed?

A. The first part of the mass is composed of the sign of the cross, a psalm, the Confiteor, and some other prayers. In all these prayers the priest confesses his unworthiness, and accuses himself of his faults; the people follow his example, because it is by repentance that we must prepare for the holy sacrifice.

Q. What does the priest then say?

A. He then says, "*The Lord be with you;*" and he repeats this eight times during the mass, to which the people reply, "*And with thy spirit.*" These words include all that we can desire that is good; and we shall hear mass well if we place no obstacle to the wish expressed by the priest.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testi-

mony of this love, I will recite the Confiteor *with great fervour at the beginning of Mass.*

LESSON XVI.

Christianity externally displayed. Of Incensing, and the Second Part of the Mass.

Q. What does the priest when he approaches the altar?

A. When the priest has approached the altar, he kisses it through respect, asking of God to forgive his sins in the names of the saints, whose relics rest on the altar.

Q. What ceremony succeeds these prayers?

A. The ceremony which succeeds these prayers, in solemn masses, is that of incensing. The custom of offering incense during Divine worship was prescribed to Moses by God himself.

Q. What does the incense signify?

A. Incense signifies charity, prayer, and the sweet odour of virtue, which we should spread around us.

Q. Why is the priest incensed?

A. The priest is incensed because he is the representative of Jesus Christ. To offer incense to a person was a mark of honour among the ancients.

Q. What does the priest after the incensing?

A. After the incensing, the priest goes to the epistle side of the altar and reads the Introit, with which commences the second part of the mass. The word "introit" means entrance; it is sung when the priest reaches the altar to celebrate mass.

Q. Of what is the Introit composed?

A. The Introit is generally composed of some verses from the Psalms, in order to announce the great mystery about to be accomplished, after which the just of the ancient law sighed for so long a period.

Q. What prayer comes after the Introit?

A. The *Kyrie eleison* three times repeated. These

Greek words signify *Lord have mercy;* which, with the *Christe eleison*, or *Christ have mercy*, thrice repeated, and the *Kyrie eleison* again three times repeated, recall to mind the nine choirs of angels, who chant without ceasing the praises of the three divine persons of the most Blessed Trinity.

Q. What is the *Gloria in excelsis?*

A. *Gloria in excelsis* is a hymn of praise, gratitude, and love, which the Church addresses to God after having implored his mercy. In reciting it, we should rejoice with the angels at the birth of our Lord, who is about to be immolated for us upon the altar.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will endeavour to recite the Kyrie eleison *after the manner of the first Christians.*

LESSON XVII.

Christianity externally displayed. Continuation of the Second Part of the Mass.

Q. What does the priest at the close of the Gloria in excelsis?

A. At the close of the Gloria in excelsis, the priest makes the sign of the cross; firstly, in imitation of the ancient Christians, who made this adorable sign before and after their principal actions; secondly, to signify that the sacrifice of the altar is the same as that of the cross.

Q. What follows?

A. He then kisses the altar, in order to draw from the breast of the Saviour, represented by the altar, that peace which he asks for the faithful, saying, "*May the Lord be with you;*" the people answering, "*And with thy spirit.*"

Q. What prayer follows these words?

A. After these words the priest recites the prayer termed the *Collect.*

Q. Whence comes this term?

A. The term *Collect* is given to this prayer, firstly, because it is offered up for those who are assembled, the word *collect* signifying an assemblage; secondly, because it contains an abridgment of the petitions which the faithful present to the Lord.

Q. How does the *Collect* terminate?

A. By these words, "*Through our Lord Jesus Christ;*" because it is in the name of Jesus Christ that we pray, and through his merits that we expect our petitions will be granted. The people answer, "*Amen: so be it.*"

Q. What is the *Epistle?*

A. The *Epistle* is a lesson taken from holy Scripture, which follows the Collect. It is called the Epistle, because it is generally taken from the epistles of the Apostles, particularly from those of Saint Paul. The faithful remain seated during the Epistle, in order to listen to it with greater recollection.

Q. What follows the Epistle?

A. The Epistle is followed by the *Gradual*, or response; by this the people testify that they are disposed to practise the instruction which they have heard. It is called the Gradual, because it is chanted from the steps of the reading-desk.

Q. What else is it called?

A. On days of mourning and of fasting it is sung in a sorrowful and solemn tone; it is then called the *Tract*. On days of rejoicing it is sung in a livelier tone, and is preceded and followed by *Alleluias*.

Q. What is the *Alleluia* and the *Prose?*

A. The *Alleluia* is an expression of joy; it is the song of the saints in heaven. The *Prose* is its continuation; hence called sequence, or that which follows.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will listen to the Epistle with an ardent desire to profit by it.

LESSON XVIII.

Christianity externally displayed. On the Second and Third Parts of the Mass.

Q. How is the *Gospel* read?

A. The *Gospel* is read accompanied by prayers and ceremony, in order to inspire us with a profound respect for the Divine word. In solemn mass, the deacon sings the *Gospel.*

Q. What precedes the *Gospel?*

A. The singing of the *Gospel* is preceded by the cross, by lighted tapers, and by incense. The deacon makes the sign of the cross upon the sacred book, to remind us that the cross of Christ is preached by the *Gospel.*

Q. What is the response of the people at the close of the *Gospel?*

A. The people at the close of the *Gospel* answer, "*Praise be to thee, Lord Jesus Christ,*" because the Gospel is a distinguished benefit for which we have to praise our Lord. We stand during the Gospel, to show that we are ready to walk in the footsteps of Jesus Christ.

Q. What follows the Gospel?

A. The Gospel is followed by the *Prone,* or *announcement;* so called from the practice in Catholic countries of announcing deaths, anniversaries, the festivals that occur during the week, and future marriages, also the predication of the word of God. This at once shows how very important it is to assist at the parochial, or principal mass.

Q. What does the priest after this?

A. He returns to the altar and entones the *Creed,* or symbol. In chanting it, we protest that we firmly believe all those truths which it contains.

Q. Where does the third part of the mass commence?

A. The third part of the mass commences after the *Creed*, and extends to the Preface. That portion of it which precedes the Offertory was formerly called *the mass of the Catechumens.*

Q. What prayer does the priest say after the Creed?

A. The priest recites the prayer called the *Offertory*; because, whilst he is reciting it, the faithful make their offerings to the altar. During the *Offertory*, we should fervently offer ourselves in spirit to God to be immolated to him, together with our Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will listen to the reading of the Gospel, as I would listen to our Lord himself.

LESSON XIX.

Christianity externally displayed. Continuation of the Third Part of the Mass.

Q. What does the priest after reciting the *Offertory?*

A. Having recited the *Offertory*, the priest uncovers the *chalice;* it is covered when not required to be used, from respect to it, as a sacred utensil. Having uncovered the *chalice*, he then spreads out the *corporal.*

Q. What is the *corporal?*

A. The *corporal* is a piece of square linen used to receive the body of our Lord. It ought to be made of flax, because the sheet in which the body of our Lord was wrapped was made of that material.

Q. What is the *pall?*

A. The term *pall* means a covering, or mantle. It is a card covered with linen cloth, by which the cup of the chalice is covered.

Q. How does the priest offer the Host?

A. The priest takes the paten upon which the Host is placed, he raises his eyes towards heaven, and offers to God the bread which is to be changed into the body of our Lord.

Q. For whom does he offer it?

A. He offers it for himself, for those who are present, and for all the faithful living and dead. He then takes the chalice, into which he pours wine and a little water, in order to represent the union of the faithful with our Lord.

Q. What does he do after this?

A. After this he offers the chalice for the whole world; he then humbles himself before God, and conjures the Holy Ghost to come down, and to consummate these offerings by changing them into the body and blood of our Lord Jesus Christ.

Q. What is *Blessed Bread?*

A. *Blessed Bread* is a symbol of that charity and union which ought to reign amongst Christians.

Q. How ought we to make use of Blessed Bread?

A. We ought to use it with respect, joy, confidence, in the spirit of charity, and with a desire of communion, of which it is the emblem.

Q. What is the origin of, and the reason for the *collections* made during mass?

A. The origin of *collections* made during mass is as ancient as Christianity itself; it evinces that the charity of those Christians who contribute on these occasions does not consist in empty words, but in the real performance of good works.[b]

Q. Why does the priest wash his fingers after the Offertory?

A. For two reasons; the one natural, the other mysterious, affording a good lesson of holiness to all.[c]

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will contribute to the collections made on Sundays as often as I can.

[b] St. Chrys. Ser. 22; see Tertul. and S. Jus. Apol. 39.
[c] Catech. Myst. 5.

LESSON XX.

Christianity externally displayed. On the Third and Fourth Parts of the Mass.

Q. What does the priest after washing his fingers?

A. He returns to the middle of the altar, and supplicates the blessed Trinity to accept the sacrifice which he offers to its glory.

Q. Continue the answer.

A. He then kisses the altar and turns to the people, of whom, for a time, he, as it were, takes leave, saying, "Pray, my brethren, that my and your sacrifice may be acceptable to God the Father Almighty." After which he recites the *Secret.*

Q. What is the *Secret?*

A. The Secret is a prayer by which the priest beseeches God to bless the gifts of the faithful, and the faithful themselves, in order that they may become an agreeable sacrifice. It is called the *Secret* because the priest recites it in a low voice.

Q. Where does the *fourth* part of the mass commence?

A. The *fourth* part commences after the Secret, and extends to the Pater noster.

Q. What is the *Preface?*

A. The *Preface* is an *introduction* to the solemn prayer called the *Canon.* The Church wishes us therein to render glory to God for having been willing to accept our offerings, and we sing with all the celestial choir their eternal canticle.

Q. What is that canticle?

A. The *Sanctus: Holy, holy, holy Lord God of hosts; the heavens and the earth are full of thy glory.*

Q. What is the *Canon?*

A. The word "canon" signifies rule. The *Canon* of the mass consists of prayers set apart by the Church for the purpose of offering up sacrifice, to change

which prayers is unlawful. The Canon is of great antiquity; we ought to recite it with a profound respect, and with great confidence.

Q. What is contained in the prayers of the *Canon*?

A. In the *first* prayer are expressed the principal ends for which the sacrifice is offered, the glory of God, and the welfare of the Catholic Church; in the *second* are named those persons who have a principal interest, or share in the mass; in the *third*, the Church reminds us that we are in communion with all the celestial choirs.

Q. What is its object?

A. Its object is to engage us to form but one heart and one soul, and to place all our confidence in the intercession of the saints.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will assist at mass in the spirit of a victim.

LESSON XXI.

Christianity externally displayed. Continuation of the Fourth Part of the Mass.

Q. What does the priest, before the *Consecration*?

A. Before the *Consecration* he takes possession of the victim, by extending his hands over the bread and wine; during this ceremony we ought to consider ourselves as the victims, and offer ourselves to God.

Q. For what does the priest then ask?

A. The priest then asks for the performance of the greatest of miracles—the changing of the bread and wine into the body and blood of Jesus Christ; he has a right to ask it, and he has the power to obtain it.

Q. Who gave him this power?

A. Our Lord himself, when he said to the Apostles and their successors, after having consecrated the bread and wine, *Do this for a commemoration of me.*[e]

[e] Luke xxii. 19.

Q. How does the priest proceed?

A. He recites what was done by our Lord at his last supper; after which, he pronounces, in a simple and plain tone, as Jesus Christ himself did on performing miracles, the words of *consecration.*

Q. Why does he elevate the host and the chalice?

A. He elevates the host and the chalice that those who are present may adore the Saviour, who is now immolated for them.

Q. What prayer does the priest offer up after the elevation of the chalice?

A. After the elevation of the chalice the priest offers up a prayer, by which he presents our Lord to God the Father, in memory of his passion, resurrection, and ascension.

Q. What does he ask of him?

A. He asks of him to receive favourably the victim which he presents, and at the same time makes supplication that divine blessings may be poured down upon the faithful.

Q. What is the *Memento* of the dead?

A. The *Memento* of the dead, which comes next, is a prayer by which the priest supplicates an entrance into the Heavenly Jerusalem, for the souls in purgatory.

Q. What desires ought to animate us during these prayers?

A. During these prayers we ought to be animated with an ardent desire to become victims worthy of God, that we may gain heaven, the true end of the sacrifice, and that we may fully confide in being able to gain it, through the merits of our Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will be profoundly recollected during the consecration.

LESSON XXII.

Christianity externally displayed. Of the Fifth Part of the Mass.

Q. Where does the *fifth* part of the mass commence?

A. The *fifth part* of the mass commences at the *Pater noster.* The Our Father, or the Lord's prayer, is preceded by a preface or preparatory prayer, which is introduced from respect for the dominical prayer, and also to enable us to say it well.

Q. What petition of the Lord's prayer do the assistants recite?

A. The assistants, by the mouth of the clerk, recite this petition of the Lord's prayer, which includes all the others: *Deliver us from evil.*

Q. What ceremony follows the Lord's prayer?

A. After the Lord's prayer the priest breaks the Host over the chalice, and puts a particle of it into the precious blood, to show the intimate union which we contract with our Lord by communion. He places the other portion upon the paten, to be received by himself on communicating.

Q. What ceremony took place at this time among the first Christians?

A. *The kiss of peace,* to show their brotherly love one to another. The *pax* which the deacon presents to the ecclesiastics, on festivals, is a precious remnant of this holy custom.

Q. What is the *Agnus Dei?*

A. The *Agnus Dei* is a prayer by which the priest asks of our Lord to give us peace in this world and in the next.

Q. What prayer succeeds the *Agnus Dei?*

A. After the *Agnus Dei* the priest recites three beautiful prayers, in order the more immediately to dispose himself to receive our Lord; to recite them ourselves is an excellent means to prepare for holy communion.

Q. By what are they followed?

A. The prayers are followed by these words of the Centurion:—"*Lord, I am not worthy that thou shouldst enter under my roof, but say only the word and my soul shall be healed.*"[f]

Q. Why is the *Confiteor* said by the faithful before communicating?

A. Before the faithful communicate, the *Confiteor* is said, in order to excite compunction and humility; the *Confiteor* being a general and public accusation of ourselves, and of all our faults.

Q. What are the *ablutions?*

A. The *ablutions* are purifications, by which the priest washes his mouth and fingers, in order that nothing may remain there of the consecrated species. Whilst making them he says some prayers in thanksgiving, after communion.

"*I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will communicate sacramentally or spiritually, as often as I hear mass.*

LESSON XXIII.

Christianity externally displayed. Of the Sixth Part of the Mass.

Q. What is the *sixth* and last part of the mass?

A. The *sixth* and last part of the mass is the thanksgiving. It includes the *anthem* called the *Communion*, the *Post-communion*, the *Ite Missa est*, the *Benediction*, and the *Gospel of Saint John.*

Q. What is the anthem called the Communion?

A. The anthem, which is called the Communion, is a prayer, recited by the priest, and which the choir sings at high mass immediately after the communion.

Q. Why so?

A. As it is customary to have music at the banquets

[f] Luke vii. 6, 7.

of kings, the Church has thought proper to adopt it on those occasions when man is honoured with a seat at the table of God himself.

Q. What is the *Post-communion?*

A. The *Post-communion* is a prayer of thanksgiving said after communion, and for this reason it is called the Post-communion.

Q. What means the *Ite Missa est?*

A. *Ite Missa est* means *Go, the mass is terminated;* that is to say, you may retire, mass is finished. At high masses the deacon chants the "*Ite Missa est.*"

Q. Is the *Ite Missa est* always said or sung at the close of the mass?

A. The *Ite Missa est* is not always said or sung at the close of the mass; for when mass is followed by other prayers, the people are invited to continue the praises of God by these words, "*Let us bless the Lord,*" *Benedicamus Domino.* This is the case occasionally, especially during Advent and Lent.

Q. Why does the priest give a blessing to the people?

A. The priest gives a blessing to the people, to evince his wish that they may preserve the fruits of the Holy Sacrifice; also to testify his affection for them, and the ardent desire which he has for their salvation.

Q. Why does he recite the Gospel of Saint John?

A. He recites the Gospel of Saint John on account of the profound respect which has always been entertained for these holy words. The Pagans themselves so much admired these words, that they wished to see them written in letters of gold in their places of assembly, in order that every one might read them.

Q. What do the people say at the end of the Gospel?

A. At the end of the Gospel, the people, by the mouth of the clerk, say, "*Deo Gratias;* Thanks be to God," thanks to the most Holy Trinity, for all the

benefits conferred by the *Three Divine Persons*, of which benefits the altar is the epitome.

Q. In what manner ought we to retire from church after hearing mass?

A. After hearing mass, we must retire with much recollection, and spend the day as though we had assisted at the death of our Lord upon Calvary.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will retire after mass with a profound recollection.

LESSON XXIV.

Christianity externally displayed. Of the Days of the Week, and of the Month.

Q. In what light ought we to consider the days of the week?

A. We ought to consider them as a continual festival, on which we are not only to abstain from all those works which are offensive to God, but we are on them, also, to pray to him, and to honour him by the holiness of our lives.

Q. Why are particular festivals established?

A. Particular festivals are established to reanimate the fervour of the lukewarm, also to animate their courage, by placing before them the great events of religion, and by proposing to them new motives to become virtuous.

Q. What name does the Church give to the days of the week?

A. The Church gives the name of *Feria* to the days of the week, which word signifies repose and festivity; this is to remind us that each day ought to be for us a day of rest from sin, and also a day of festivity on account of the joy arising from a good conscience.

Q. What particular devotions are attached to each day of the week?

A. Monday is consecrated to the souls in purgatory, Tuesday to the angel guardians, Wednesday to the passion of our Lord, Thursday to the Blessed Eucharist, Friday to the death of our Lord, Saturday to the Blessed Virgin.

Q. What were the devotions on Wednesdays and Fridays in the first centuries?

A. In the first centuries, the Wednesdays and Fridays were the days of the stations, that is to say, days of fasting, of prayer, and of visiting the tombs of the martyrs. It is on this account that abstinence on Friday has become a law of the Church.[g] At Rome it was customary to fast on Saturday as early as the first century. This is the origin of abstinence on that day.[h]

Q. What remark do you make on the days of the month?

A. On the days of the month I make this remark, that the Church has given to each of them the name of a saint, to remind us of the noble example given to us by our brethren who are in heaven, and to encourage us to imitate their virtues.

Q. What ought we to do in order to correspond in this with the intention of the Church?

A. To correspond in this with the intention of the Church, we should read the life of a saint each day, in the way of family devotion.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day read the life of a saint.

LESSON XXV.

Christianity externally displayed. Of Advent.

Q. What is Advent?

A. The word *Advent* signifies arrival. *Advent* is a

[g] Thomass. des junes, part 2, c. 15, n. 3, 4, 5.
[h] Cassian. Institut. lib. 3, c. 9, 10.

time for prayer and penance established by the Church, in order to prepare us for the celebration of the feast of Christmas.

Q. What are the sentiments with which the Church wishes to inspire us during *Advent?*

A. During *Advent* the Church wishes to inspire us with sentiments of penance, in order to prepare our hearts for the birth of the Messiah. She repeats the words that Saint John addressed to the Jews upon the banks of the Jordan: "*Do penance, prepare the way of the Lord, make straight his paths.*"[1]

Q. What else does she do?

A. She clothes herself with purple, and suppresses the Alleluias in a part of her office.

Q. With what other sentiments does she wish to inspire us?

A. She wishes to inspire us with sentiments of hope; for this reason, she announces in her epistles, and in the gospels of the mass, the near approach of the Messiah.

Q. What period does *Advent* represent?

A. *Advent* represents the four thousand years during which our Saviour was expected. The Church invites us to sigh after his coming, as did the ancient patriarchs and prophets. From the fifteenth of December to the twenty-third, she calls upon us to repeat the great anthems which contain the expression of ardent longings for the Messiah.

Q. What ought we to do to spend the Advent well?

A. To spend the Advent well, we ought, firstly, to renounce sin; secondly, to perform some acts of mortification; thirdly, we ought ardently to desire the spiritual birth of the Messiah in our hearts; fourthly, to live in greater recollection, and in a more fervent manner than ordinary.

Q. What motives have we to spend the Advent well?

[1] Luke iii. 4, *et passim.*

A. There are many motives why we should spend the Advent well: firstly, to obey the Church; secondly, gratitude towards our Lord Jesus Christ; thirdly, our own spiritual interest, because our fervour will be the measure of the liberality of the Messiah.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often repeat these words during Advent: Divine infant Jesus, come and be born in my heart.

LESSON XXVI.

Christianity externally displayed. Festival of the Immaculate Conception of the Blessed Virgin.

Q. What festival do we celebrate on the eighth of December?

A. On the eighth of December we celebrate the festival of the immaculate conception of the Blessed Virgin. Having been chosen to be the mother of God, she was preserved from original sin, because this was suitable to the honour of the three divine persons of the Blessed Thrinity,—to the Father, of whom Mary is the daughter; to the Son, of whom she is the mother; and to the Holy Ghost, of whom she is the spouse.

Q. Is the immaculate conception of the Blessed Virgin an article of faith?

A. The inmaculate conception of the Blessed Virgin is not an article of faith, but it is a belief founded upon the authority of the fathers and theologians, also on the practical teaching of the Church of God, which has established a festival in its honour.

Q. Is this festival very ancient?

A. In the East this festival was in existence previous to the seventh century, and in the West previous to the twelfth. It is recorded in the council of London, that Saint Anselm, archbishop of Canterbury, contributed greatly to its establishment,[k] and the

[k] Vide Con. Lond. An. 1328.

Sovereign Pontiffs have granted extensive indulgences to those who celebrate it worthily.[1]

Q. What remark do you make on the establishment of this festival?

A. I make this remark on the establishment of this festival, that the Church has not acquired new lights, of which she was not in possession from the beginning, but that her wisdom is developed in accordance with the designs of Providence, and the wants of her children.

Q. How does the festival of the immaculate conception contribute towards our sanctification?

A. The festival of the immaculate conception contributes towards our sanctification by presenting to our imaginations the portrait of the purest of all virgins; it sanctifies our souls by urging us to imitate, as far as we can, the sanctity of Mary, since we are to receive, in the holy communion, the same God of whom she was the mother; and it sanctifies our hearts by inspiring us with a resolution to preserve them without stain; or if stained by sin, to purify them by repentance.

Q. What ought we to do in order to celebrate it worthily?

A. In order to celebrate it worthily we must, firstly, thank God for having preserved the Blessed Virgin from the stain of original sin; secondly, we must congratulate Mary on this glorious privilege; thirdly, we must form a resolution to avoid the least fault; fourthly, we must perform some acts of mortification, or say some prayers in honour of the Blessed Virgin.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day recite three Hail Maries in honour of the immaculate conception.

[1] Extravag. Communi. 3; tit. 12, n. 1.

LESSON XXVII.

Christianity externally displayed. Of the Ember Days, and of the Vigils.

Q. What are the ember days?

A. They are the three days of fasting, which occur at the commencement of each season of the year, the origin of which may be traced up to the time of the Apostles. In preserving this practice, which was in use among the Jews, the Church has given a proof of her wisdom, and her great solicitude for our welfare.

Q. How so?

A. By fixing the time and determining the manner of accomplishing the admonition of our Lord, "*Unless you shall do penance, you shall all likewise perish.*"[m] an admonitory precept, to which we are all bound to listen as men, as sinners, and as Christians.

Q. Without penance or repentance, what would be the consequence?

A. Without it, men for the most part would forget this divine precept, and would stand before God, charged with debts, and would be condemned to hell, or to a rigorous purgatory.

Q. What penitential works does the Church ordain?

A. The penitential works ordained by the Church are fasting, prayer, and alms: opposed to the three leading passions of the human heart, the love of pleasure, the love of honours, and the love of riches.

Q. What is the particular object of the Church in establishing the ember days?

A. The particular object of the Church in establishing the ember days is, firstly, to ask pardon of God for all sins committed during the season which has elapsed; secondly, to thank him for the graces which he has bestowed upon us; thirdly, to draw down the blessing of heaven upon those who enter into holy

[m] Luke xiii. 3.

orders; fourthly, to aid us in spending the ensuing season in a more Christian manner.

Q. What are vigils?

A. The word vigil signifies watchful. Vigils are the days of abstinence and of fasting, which precede the great festivals: they are five in number, namely—Christmas, Easter, Pentecost, Saints Peter and Paul, the Assumption, and All Saints.

Q. How are we to spend them?

A. At whatever period of life we may be, we ought to spend those days more holily than others, in order to prepare for the celebration of the festivals, and to receive the graces that God fails not to accord with greater abundance on these occasions.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will join alms-deeds and prayers with fasting.

LESSON XXVIII.

Christianity externally displayed. Christmas.

Q. What is the object of the festival of Christmas?

A. The object of the festival of Christmas is the birth of our Lord Jesus Christ. We believe that the Son of God became incarnate for us in the womb of the Blessed Virgin, and that he was born in a stable at Bethlehem in order to save us.

Q. Relate the history of his birth?

A. During four thousand years the world expected the deliverer, whom God had promised by a great number of prophets; at length, the time of his coming arrived. By the order of the emperor Augustus, Joseph and Mary resorted to Bethlehem, to have their names enrolled in the public register. Being unable to find a place wherein to lodge in the town, they retired to a stable in the country. It was there that the Blessed Virgin brought into the world the long-expected Messiah.

Q. By whom was his birth announced?

A. Angels announced his birth to shepherds, who were watching over their flocks in the neighbourhood.

Q. Describe the cave of Bethlehem?

A. The cave or grotto of Bethlehem, where our Saviour was born, was thirty-feet and a half in length, twelve feet three inches wide, and nine feet high. It is hewed out of a rock. Tradition tells us, that at the time of the birth of our Saviour, an ox and an ass were in the cave.[n]

Q. Why did God first make known the birth of his son to the shepherds?

A. God first made known the birth of his son to the shepherds, to teach us how we should estimate poverty and simplicity of heart.

Q. What disposition ought we to have, in order to celebrate the festival of Christmas in a holy manner?

A. To celebrate Christmas in a holy manner, we ought to have a great horror of sin, and a detachment from creatures: this is what the infant Jesus preaches to us; he was born in the midst of poverty, humility, and suffering.

Q. Continue the reply.

A. We ought tenderly to love our Saviour, who for the love of us took the form of an infant, and became our brother; in one word, we should strive to imitate the virtues of his divine infancy.

Q. Why do priests say three masses on Christmas-day?

A. To honour the three births of the Son of God: firstly, his eternal birth in the bosom of his father; secondly, his temporal birth in the stable of Bethlehem; thirdly, his spiritual birth in the hearts of the just, by charity.

Q. Are we obliged to hear three masses on Christmas-day?

A. We are not obliged to hear three masses on

[n] Baron. Annal. an. 1, n. 3.

Christmas-day, but it is well to do so if we can; gratitude makes this a duty.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say, Divine child Jesus, make my heart resemble thine!

LESSON XXIX.

Christianity externally displayed. Feast of the Circumcision.

Q. What is the feast of the Circumcision?

A. The feast of the Circumcision is the day on which our Lord received, in his flesh, the distinctive mark of the children of Abraham.

Q. Why would our Saviour submit to this ceremony?

A. Our Saviour submitted to this painful ceremony, firstly, to show that he was truly man, a child of Abraham and of David, according to the prophets; secondly, to teach us the respect which we owe to the laws of God and the Church.

Q. What should we do to celebrate this festival well?

A. To celebrate this festival well we should, firstly, detest sin, which was the cause of the sufferings of this divine infant; secondly, we must be detached from all disorderly love of creatures; thirdly, we must sympathize with the Blessed Virgin on this occasion.

Q. What name did the Son of God receive on the day of his circumcision?

A. On the day of his circumcision he received the name of Jesus, which means Saviour. This name was brought from heaven by the archangel Gabriel, and made known by him to Mary, when he announced to her that she should be the mother of God.[o] But it was upon the day of the circumcision that God pub-

[o] Matt. i. 21; Luke i. 31.

licly made known the name of his son, that being the day on which the Jews named their children.

Q. How is our Lord our Saviour?

A. Our Lord is our Saviour in every possible way. He is the Saviour of our souls, by delivering them from sin; the Saviour of our hearts, by delivering them from the tyranny of our passions; the Saviour of our bodies, by abolishing slavery, and those laws which permitted murder, violence, and oppression. He has freed us from the slavery of the devil, expiated sin, reopened heaven, and has given us the necessary graces to arrive at that happy place.

Q. With what sentiments ought we to pronounce the name of Jesus?

A. We ought to pronounce the name of Jesus with much respect, confidence, and love; there are indulgences for those who bow the head when pronouncing, or when hearing it pronounced.

Q. Is the feast of the Circumcision very ancient?

A. The feast of the Circumcision is very ancient. In the sixth century it became a solemn festival, because the Church wished, thereby, to expiate the crimes committed by the pagans on that day, which is the first in the year.

Q. What ought we to do in order to enter into the spirit of the Church.

A. To enter into the spirit of the Church, on the first day of the year we should, firstly, express our good-will towards our brethren and for all men, wishing them a happy year, that is to say, happy in the sight of God; secondly, we should reflect on the shortness of time, and examine how our accounts stand with God.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every morning, on awaking, pronounce the holy names of Jesus and Mary.

LESSON XXX.

Christianity externally displayed. Epiphany.

Q. What festival does the Church celebrate on the 6th of January?

A. On the 6th of January the Church celebrates the festival of the Epiphany. Three times during fifteen days the Church calls her children to the cradle of Bethlehem, to teach the rich detachment from riches and charity for the poor; to teach the poor resignation to poverty and patience in suffering.

Q. What is the feast of the Epiphany?

A. The feast of the Epiphany is the day on which our Lord was adored by the magi. A miraculous star having appeared in the east, the magi, enlightened by grace, arrived at Bethlehem and prostrated themselves before the infant Jesus, offering to him presents of gold, incense and myrrh. The magi were the first Christian priests of the Gentiles.

Q. Who were the magi, and how many were there?

A. It is believed that they were learned men, occupied in observing the stars; that they were kings, and also that they were three in number.

Q. What virtues does the example of the magi teach us?

A. The example of the magi teaches us, firstly, fidelity to grace. As soon as they perceived the star, they left all to follow it; secondly, the avoidance of bad company. The magi did not return to Herod, but went back by another way into their own country.

Q. Is the feast of the Epiphany very ancient?

A. The feast of the Epiphany is very ancient; it may be traced to the first ages of the Church. It has always been one of the most solemn festivals, and is a continuation of the feast of Christmas, on account of which its vigil is not a fast.

Q. How ought we to enter into the spirit of this festival?

A. To enter into the spirit of this festival we should, firstly, thank God for calling us to the faith; secondly, to make our conduct conformable to our belief; thirdly, to pray to God for the preservation of religion amongst us, and for the conversion of infidels.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will become a member of the Society for the Propagation of Faith.

LESSON XXXI.

Christianity externally displayed. Purification.

Q. What feast do we celebrate on the 2nd of February?

A. On the 2nd of February we celebrate the feast of the Purification, commonly called Candlemas-day. On this day the Church presents to our consideration three mysteries: firstly, the purification of the Blessed Virgin; secondly, the presentation of the child Jesus in the temple; thirdly, the meeting of Simeon and Anna with the child Jesus and his parents.

Q. What is meant by the Purification of the Blessed Virgin?

A. The Purification of the Blessed Virgin is the day on which the Blessed Virgin resorted to the temple of Jerusalem to obey the law of Moses, which obliged all women, after childbirth, to present themselves in the temple, there to offer a sacrifice to the Lord. The Blessed Virgin was not bound by this law; she nevertheless submitted to it, through a spirit of obedience and humility.

Q. What do we learn from her example?

A. Her example teaches Christians with what respect they ought to conform to the customs of the Church, and Christian mothers, how solicitous they

should be, after the birth of their children, to go to the church, in order to return thanks to God for their safety.

Q. What is the second mystery which we honour on the second of February?

A. The presentation of the child Jews in the temple is the second mystery which we honour on the second of February. Although our Saviour was not bound by the law, he nevertheless wished, through humility, to submit to it: by the law, all Jews were obliged to consecrate their first-born to the Lord.

Q. What is the third mystery we honour on the second of February?

A. The third mystery which we honour on the second of February is the meeting of Simeon and Anna with the child Jesus and his parents.

Q. What did the aged Simeon on seeing our Saviour?

A. The aged Simeon took our Lord in his arms; happy to have seen him, he asked the favour of death, predicted the greatness of the divine child, and the sorrows of Mary.

Q. Why has the feast of the Purification been established?

A. The feast of the Purification has been established to honour the three mysteries of which we have spoken, and to expiate the vicious propensities in which the Pagans indulged themselves during the month of February.

Q. What is meant by the lighted tapers which are distributed on this day?

A. The lighted tapers represent Jesus Christ, who is the light of the world. This feast demands of us great humility, ardent charity, and angelical purity of heart.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will carefully purify my intentions on going to church.

LESSON XXXII.

Christianity externally displayed. Lent.

Q. Why are fasting and abstinence established?

A. Fasting and abstinence are established, firstly, to fortify the soul, and strengthen its empire over the senses; secondly, to expiate sin; thirdly, to render homage to God for the benefits he has bestowed upon us. The fast of Lent is also established to imitate that of our Lord Jesus Christ, and to prepare us for the Easter communion.

Q. Is Lent very ancient?

A. Lent comes down from the Apostles. It has ever been observed throughout all parts of the Church. The first Christians observed a very rigorous fast, and gave, in alms, what they retrenched from their tables.

Q. In what does fasting consist?

A. Fasting consists in taking but one meal during the day, to which the Church, always indulgent, permits the addition of a light collation.

Q. Who are obliged to fast?

A. Those who have completed their twenty-first year are obliged to fast, by the law of the Church; but all sinners are bound to do penance.

Q. What are the reasons which dispense from fasting?

A. Sickness, laborious work, and poverty are reasons which dispense from fasting.

Q. What is to be done in cases of doubt?

A. In cases of doubt, the party must ask the advice of his director; "only the pastors of the Church can dispense in the precepts of the Church."[p] Those who cannot fast must do good works, watch carefully over their senses, and go through their work, or bear their sufferings, with patience.

[p] See Challoner's Meditations, Oct. 7.

Q. What are the dispositions with which we are to enter upon the fast of Lent?

A. To fast with fruit during Lent, we should regard it as a means to sanctify our souls; we should use our best endeavours to forsake sin, adopt a spirit of recollection, and be present at instructions.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will join prayer and alms-deeds to fasting.

LESSON XXXIII.

Christianity externally displayed. Ash Wednesday. Liturgy of Lent.

Q. What are the forty hours' prayers?

A. The forty hours' prayers constitute a solemn devotion, accompanied by the exposition of the blessed sacrament, and other pious exercises. They commence on Quinquagesima Sunday, and last till the Tuesday following.

Q. Why have they been established?

A. They have been established, firstly, to withdraw the faithful from plays, balls, and from the sinful extravagances which are committed on those days; secondly, to expiate the sins committed on them; thirdly, to prepare us for the holy time of Lent; fourthly, to honour the forty hours which elapsed from our Lord's condemnation to death, until his resurrection from the grave.

Q. What is Ash Wednesday?

A. Ash Wednesday is the first day of the fast of Lent. Upon this day the faithful should receive the ashes, and consecrate themselves to penance.

Q. What ought to be our thoughts when we receive the ashes?

A. When we receive the ashes we should reflect on our position, that we are sinners condemned to death; this reflection ought to excite in us that compunction

fourthly, by assisting at the offices, and by approaching with great fervour to the sacraments of Penance and the Blessed Eucharist.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will on every day of the Holy Week practise some act of mortification.

LESSON XXXV.

Christianity externally displayed. Of Palm Sunday, and Holy Thursday.

Q. What circumstance of the life of our Lord does the Church commemorate on *Palm Sunday?*

A. On Palm Sunday the Church commemorates the triumphant entrance of our Lord into Jerusalem five days before his death. To fulfil the prophecies, our Lord solemnly entered into Jerusalem. When he drew nigh, he was met by a large concourse of people, carrying palm branches in their hands, and rending the air with these acclamations: "Hosanna to the Son of David," "Blessed is he who cometh in the name of the Lord."

Q. What does the procession with palms signify?

A. The procession with palms represents the entry of our Lord into Jerusalem, and his ascension into heaven, with the elect, after the last judgment.

Q. What ought we to do with the blessed palm?

A. We ought to preserve it with great care, and make use of it to sign our beds with the sign of the cross when we retire to rest.

Q. What mystery do we celebrate on *Maunday Thursday?*

A. On *Maunday Thursday* we celebrate the institution of the Blessed Eucharist. We ought upon that day, particularly, to thank our Lord for giving himself to us, and ask pardon of him for the outrages which he endures in the Blessed Sacrament.

Q. What ceremony takes place before mass?

A. Before mass on Holy Thursday absolution is given to penitents; formerly, on Maunday Thursday, those who were subjected to public penance during Lent were reconciled.

Q. What else is done on Maunday Thursday?

A. On Maunday Thursday everyone communicates, and we cannot choose a more suitable day than this to testify our gratitude to our Saviour.

Q. What is done during mass?

A. During the mass of Maunday Thursday, the holy oils are blessed for the administration of the sacraments of Baptism, Confirmation, Extreme Unction, and Holy Order. At the end of mass the Blessed Sacrament is removed from the altar to the place prepared for it, which represents the tomb of our Saviour; the altars are stripped, and the bells cease to ring, as a token of mourning.

Q. What is done after mass?

A. After mass, the ceremony of washing the feet is performed, in commemoration of the example and of the precept of our Lord, who washed the feet of his apostles.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every month make reparation to our Lord for what he endures in the Blessed Sacrament.

LESSON XXXVI.

Christianity externally displayed. Good Friday.

Q. What is *Good Friday?*

A. *Good Friday* is the day on which the Church commemorates the death of our Lord Jesus Christ.

Q. How was Good Friday formerly celebrated?

A. Formerly, Good Friday was celebrated by spending the whole night in prayer at the Church; everyone fasted, with the exception of children under seven years of age.

Q. Of how many parts is the office for Good Friday composed?

A. The office for Good Friday is composed of three parts.

Q. What is the first?

A. The first part includes two lessons: one from Exodus, in which Moses describes the ceremony of the Paschal Lamb, a figure of our Lord; the second from Isaiah, in which this prophet shows us that Jesus Christ is the true Paschal Lamb, and predicts his sufferings. These are followed by reading the passion, according to Saint John.

Q. What is the second?

A. The second part of the office on Good Friday consists of the solemn prayers which the Church offers up for all the world, even for her greatest enemies. Before each prayer the priest makes a genuflection, excepting before that which he offers for the Jews.

Q. What is the third?

A. The third is the adoration of the cross, which brings to mind our Lord on Mount Calvary.

Q. What is sung on carrying and adoring the cross?

A. On carrying and adoring the cross are sung those moving words put, as it were, into the mouth of our Saviour: "*My people, what have I done to thee? in what have I grieved thee? Answer me.—Because I brought thee out of the land of Egypt, fed thee with manna, and brought thee into an excellent land; because I placed thee under my protection, thou hast prepared a cross for thy Saviour.*"

Q. What should we do on the evening of Good Friday?

A. About three in the afternoon we should go to church, because it is the hour in which Jesus Christ died, and it is advisable to meditate upon the seven last words he pronounced upon the cross.

Q. What were those words?

A. Firstly, "*Father, forgive them, for they know not what they do;*" secondly, to the good thief, "*This day*

thou shalt be with me in paradise;" thirdly, to Mary, "*Woman, behold thy Son,*" and to Saint John, "*Behold thy mother;*" fourthly, "*I thirst;*" fifthly, "*My God! my God! why hast thou forsaken me?*" sixthly, "*All is finished;*" seventhly, "*Father, into thy hands I commend my spirit.*"

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will say every Friday, towards three o'clock, five Our Fathers *and five* Hail Maries *in honour of the five wounds of our Lord Jesus Christ.*

LESSON XXXVII.

Christianity externally displayed. Of Holy Saturday.

Q. What is *Holy Saturday?*

A. It is the day on which the Church honours the burial of our Saviour. Formerly, it was the day on which baptism was solemnly administered to the catechumens. The office of this day is composed of six parts.

Q. What is the first?

A. The first is the blessing of the new fire, which reminds us—firstly, that the Church has always blessed those things which she uses in the divine service; secondly, that everything should be renewed in our hearts, in order that we may spiritually imitate the resurrection of our Saviour.

Q. What is the second?

A. The second is the blessing of the paschal candle. It was formerly a column of wax, upon which was inscribed the time for celebrating Easter, and the festivals fixed by that period. It is the first symbol placed before us, on Holy Saturday, of our Saviour risen from the grave. The five grains of incense, which are inserted, represent the five wounds of our Lord Jesus Christ, and the "*sweet spices*" which embalmed his body.

Q. What is the third?

A. The third consists of the prophecies. There are twelve; they have been a portion of the divine service, on this day, from the first ages, and were sung, in order to aid in enlivening the piety of the faithful, who spent all the night in the church. They relate to baptism, and invite us to thank God for having received it.

Q. What is the fourth?

A. The fourth is the blessing of the font. When the catechumens were prepared for baptism, they were conducted to the font, singing the litanies. The water was blessed wherein they were to be regenerated, as is also done at the present day.

Q. What is the fifth?

A. The fifth is the mass, which has no introit, because all the people are supposed to be in the church. This mass is very short, the previous office having been very long.

Q. What is the sixth?

A. The sixth constitutes the vespers, sung immediately after mass. In these vespers there is only one psalm, which invites the Gentiles to unite with the Jews in blessing our Lord, who by the grace of baptism has united all mankind in the same Church.

Q. What devotion ought we to practise on Holy Saturday?

A. We ought to place ourselves in spirit with our Lord in the tomb, and there leave our habits of tepidity and sin, in order to rise with Jssus Christ "*to newness of life.*"

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, on Holy Saturday, I will ask myself, Have I risen to "newness of life?"

LESSON XXXVIII.

Christianity externally displayed. Of Easter.

Q. What is the *festival of Easter?*

A. The festival of *Easter* is the day on which our Lord rose again. The resurrection of Jesus Christ is the foundation of our faith and hope. This is the reason why the Church celebrates with so much pomp and joy the anniversary of this great event.

Q. What does the term *Pasch* signify?

A. The term *Pasch* signifies passage. At the Paschal time the Hebrews celebrated the memory of the passage of the exterminating angel, and their deliverance from the slavery of Egypt, by the immolation of a lamb. Christians commemorate the passage of our Lord from death to life, and their deliverance from the slavery of sin and the devil on the paschal solemnity of Easter, by the immolation of him, of whom the paschal lamb of the Hebrews was a figure.

Q. Why is there a procession before mass?

A. A procession is made before mass in memory of the journey which the Apostles and disciples made into Galilee, after the angel had said to them, by the holy women: "*He goeth before you into Galilee, there you shall see him as he told you.*"[r]

Q. Why is there a procession at Vespers?

A. There is a procession at Vespers because, formerly, the *newly baptized* were conducted to the font, to return thanks for the grace of baptism which they had received.

Q. What psalms are chanted during this procession?

A. During this procession the psalms "*Laudate pueri,*" and the "*In exitu Israel,*" are sung, to express the joy we ought to have for being delivered by baptism from the empire of the devil, and from sin.

[r] Mark, xvi. 7.

Q. Why does the procession halt before the chapel of the crucifix?

A. In returning, the procession halts before the chapel of the crucifix, to thank our Lord for the grace of baptism, since it is he who baptizes.

Q. What must we do to celebrate worthily the feast of Easter?

A. To celebrate the feast of Easter worthily, we must, firstly, have a lively faith in the resurrection of our Lord; secondly, we must thank him for having been born, for having died, and risen from the dead for us; thirdly, we must rise from sin to grace, so that after Easter we must lead a new life, as a pledge of our glorious resurrection, at the day of judgment.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will receive the paschal communion, with the greatest devotion.

LESSON XXXIX.

Christianity externally displayed. Of the Annunciation.

Q. What feast do we celebrate on the twenty-fifth of March?

A. On the twenty-fifth of March we celebrate the *Annunciation* of the Blessed Virgin. The archangel Gabriel, sent to Mary to announce to her that she should be the mother of God, said to her, "*Hail, full of grace, the Lord is with thee: blessed art thou amongst women.*"[s]

Q. What did the Blessed Virgin?

A. She was troubled at these words, and observed a modest and profound silence, thinking within herself, "*what manner of salutation this could be.*"[t]

Q. What did the angel on seeing her troubled?

A. The angel, on seeing her troubled, said to her:

[s] Luke i. 28. [t] Ib.

"*Fear not, Mary, for thou hast found grace with God . . . . . the power of the Most High shall overshadow thee . . . . . and therefore, also, the holy which shall be born of thee shall be called the Son of the Most High.*"[u] Mary, whose consent was necessary, humbly submitted, saying: "*Behold the handmaid of the Lord, be it done to me according to thy word;*"[x] and immediately the Son of God became incarnate in the womb of Mary.

Q. What remark do you make upon this dignity of mother of God?

A. The remark I make upon this dignity of mother of God is, that having been bestowed upon Mary under the Gospel dispensation, women are now honoured with the highest regard and distinction; and in consequence of this, they owe to Mary the most tender devotion.

Q. What is the *Hail Mary?*

A. The *Hail Mary*, or the angelical saluation, is a prayer in honour of the Blessed Virgin.

Q. Of what is it composed?

A. It is composed, firstly, of the words which the angel addressed to the Blessed Virgin; secondly, those of Saint Elizabeth, on receiving a visit from her cousin; thirdly, those added by the Church.

Q. When is it proper to say the Hail Mary?

A. It is proper to say the Hail Mary very often, but particularly in the morning, at noon, and at night; as also the angelus, or angelical salutation, in the morning, at noon, and at night; to this practice great indulgences are annexed.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will not fail to seek for a blessing at the appointed hour, by reciting the Hail Mary, or the whole angelical salutation.

[u] Luke, *passim.* [x] Ib. 28.

LESSON XL.

Christianity externally displayed. Of the Month of Mary. Scapular. Rosary.

Q. What are the principal practices of devotion towards the Blessed Virgin.

A. The principal practices of devotion towards the Blessed Virgin are the *month of Mary*, the *Scapular*, and the *Rosary*.

Q. What is the *month of Mary?*

A. *The month of Mary* is the month of May, consecrated to the honour of the Blessed Virgin. This devotion arose in Italy during the last century, and has for its object, obtaining of the Queen of Virgins, the preservation of innocence, amid the multiplicity of temptations, which occur during this beautiful season of the year.

Q. What spiritual exercises ought we to use during the month of Mary?

A. To spend this month properly, we should have recourse every day to pious reading and prayer in honour of the Blessed Virgin, and we should strive to walk in her footsteps.

Q. What is the *Scapular?*

A. *The Scapular* is a devotion in honour of the Blessed Virgin; it was revealed by her to the Blessed Simon Stock, superior of the Carmelites in the twelfth century.

Q. What did the Blessed virgin promise him?

A. The Blessed Virgin promised to procure for those who wore the scapular extraordinary graces for obtaining a happy death; but this promise does not convey an assurance, that all who wear the scapular are sure of their salvation.

Q. What else did she promise?

A. She also promised to deliver from purgatory the

deceased members of the confraternity, on the Saturday after their death.

Q. What must we do to participate in these privileges?

A. To participate in the first privilege, it suffices that we lead a Christian life in whatever station we may be placed, and that we wear the scapular. To participate in the second, we must also lead a Christian life; and if we have time, and can read, we must recite the little office of the Blessed Virgin every day; if we cannot read, we must abstain from flesh meat on Wednesdays.

Q. What is the *Rosary?*

A. The *Rosary* is a devotion in honour of the Blessed Virgin, which consists in reciting every week three chaplets, or fifteen tens, consisting of *one Our Father* and *ten Hail Maries;* at the same time meditating upon the principal mysteries in reference to our Lord, and the Blessed Virgin. These mysteries are divided into three parts—the *joyful*, the *sorrowful*, and the *glorious.*

Q. Who established the Rosary?

A. Saint Dominic, at the instigation of the Blessed Virgin, established the Rosary at the commencement of the thirteenth century. This devotion obtains special graces, and a great number of popes, kings, and princes, have been induced to become associated members. We should say it in order to obtain the protection of the Blessed Virgin.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will become an associate in the confraternity of the Scapular and the Rosary.

LESSON XLI.

Christianity externally displayed. Of the Rogation Days. Processions of St. Mark.

Q. What are the *Rogation days?*

A. The *Rogation days* are the three days of processions, prayers, and abstinence which precede the Ascension, instituted to ask the benediction of God upon the fruits of the earth.

Q. Are not the laws of nature unchangeable?

A. The laws of nature are not unchangeable, they depend upon the will of God who made them. Moreover, when we pray for rain or fine weather, we do not ask that the rain which will fall during the year should be diminished in opposition to the law of nature, but only that this rain may fall at the proper time and in proper places.

Q. What other prayer does the Church offer up for the fruits of the earth?

A. The Church offers up another prayer for the fruits of the earth, namely, the recitation of the passion of our Lord, which is read every morning before mass from the third of May, the feast of the Invention of the Holy Cross, until the fourteenth of September, the feast of the Exaltation of the Cross.

Q. What is meant by the passion sheaf?

A. For this new form of prayer, the faithful give to the priest what is termed the passion sheaf, as a mark of gratitude evinced not so much to the priest himself as to God, whose providence has preserved the harvest.

Q. Who established the Rogation days?

A. Saint Mamertus, bishop of Vienne, in Dauphiny, established the Rogations towards the end of the fifth century, to beg a cessation from the plagues which desolated the town of Vienne, and the whole province of Dauphiny.

Q. How must we sanctify the Rogation days?

A. To sanctify the Rogation days we must, firstly, abstain during the three days on which we celebrate them; secondly, we must with piety and devotion assist at the processions when we have it in our power.

Q. Who established the *Procession* made on the festival of *Saint Mark?*

A. Saint Gregory the Great, to appease the anger of God, and to beg a cessation of the plague which desolated the city of Rome. This was in the sixth century. All the churches of France have adopted this procession, in order to obtain from heaven the preservation of our lives and goods from the plagues which menace them.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will assist with devotion at the processions on the Rogation days.

LESSON XLII.

Christianity externally displayed. Of the Ascension.

Q. What is the feast of the *Ascension?*

A. The feast of the *Ascension* is the day on which our Lord ascended into heaven.

Q. How did our Lord ascend into heaven?

A. Forty days after his resurrection, our Lord left Bethania, with his disciples and his blessed mother, ascended Mount Olivet, gave his Apostles the order and the power to preach the Gospel to all nations, blessed them for the last time, and finally, promising to them the Holy Ghost, he raised himself up to heaven in their presence by his own power, and took with him the souls of the just, who had died before his coming.

Q. What did the Apostles?

A. After having followed with their eyes their Master, as he ascended into heaven, the Apostles

returned to Jerusalem, to await in retirement and prayer the descent of the Holy Ghost.

Q. What miracle did our Saviour perform on ascending up to heaven?

A. On ascending up to heaven, our Saviour left imprinted upon the rock the prints of his feet, as may be seen at the present day.

Q. Why did our Saviour ascend into heaven?

A. Our Saviour ascended into heaven, firstly, to take possession of that glory which his sacred humanity had merited by means of his passion; secondly, to send down the Holy Ghost upon his Apostles, and by their means to infuse the Divine Spirit into the hearts of all the faithful; thirdly, to open heaven for us; fourthly, there to provide and to secure places for us.

Q. What should we do to celebrate worthily the Ascension.

A. Worthily to celebrate the Ascension, we should detach ourselves from the things of this world, and sincerely desire to occupy the place which Jesus Christ has prepared for us in heaven.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often look up to heaven, and will say, "I have a place which awaits me there."

LESSON XLIII.

Christianity externally displayed. Of Pentecost.

Q. What is the feast of *Pentecost?*

A. *Pentecost* is the day on which the Holy Ghost descended upon the Apostles. The word Pentecost means fiftieth, and the descent of the Holy Ghost took place fifty days after the resurrection of our Lord; these fifty days compose the Paschal time, which is a joyous preparation for the feast of Pentecost.

Q. How does the Church endeavour to prepare us for this feast?

A. The Church endeavours to prepare us for this feast—firstly, by inviting us to recollection and prayer during the ten days which intervene from the Ascension to Pentecost; secondly, by instituting a vigil with a fast of obligation.

Q. How did the Holy Ghost descend upon the Apostles?

A. The Holy Ghost descended upon the Apostles in the form of fiery tongues. Fire enlightens, elevates, purifies, and changes into itself all on which it acts; such was the change which the Holy Ghost made in the Apostles, and which he still makes in those who worthily receive him.

Q. Why did he appear in the form of fiery tongues?

A. He appeared in the form of fiery tongues to show that the Apostles were everywhere to preach the Gospel, of which he came to give them a perfect understanding.

Q. What gifts formerly accompanied the descent of the Holy Ghost upon the faithful?

A. During the first ages of the Church, the descent of the Holy Ghost upon the faithful, by means of confirmation, was ordinarily accompanied by exterior gifts, such as the gifts of tongues and of prophecy. These exterior gifts ceased when religion became sufficiently well established.

Q. What dispositions are required to receive the Holy Ghost, and worthily to celebrate the feast of Pentecost?

A. The dispositions required to receive the Holy Ghost, and worthily to celebrate the feast of Pentecost, are, firstly, an ardent desire to receive the Holy Ghost; secondly, great detachment from all disorderly affections.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will have a great dread of resisting the inspirations of grace.

LESSON XLIV.

Christianity externally displayed. Of the Feast of the Blessed Trinity.

Q. What is the feast of the *Blessed Trinity?*

A. The feast of the *Blessed Trinity* is a day on which the Church honours, in a special manner, one only God in three persons. All religion tends to the glory of God, consequently to the glory of the Blessed Trinity, so that we may say the feast of the Blessed Trinity is perpetual.

Q. Why, then, is there a particular feast instituted in honour of the Blessed Trinity?

A. A particular feast is instituted in honour of the Blessed Trinity to satisfy the devotion of Christians, who, not content with a general festival, are wishful to consecrate one day in particular to the honour of this mystery. This devotion commenced towards the end of the ninth century, and was approved of by Rome about the fourteenth.

Q. What are our duties with regard to the Blessed Trinity?

A. Our duties with regard to the Blessed Trinity are to adore, without comprehending. This mystery may be compared with the sun, the existence of which is certain, but upon which we cannot steadily fix our eyes.

Q. What are our other duties?

A. Our other duties are to imitate these three august Persons. They are perfectly holy, we should try to become holy and perfect; they are strictly united, we ought to imitate them by tender charity for our brethren.

Q. What other duty ought we to fulfil?

A. We ought to return thanks to each of the three Persons for what they have done for us: the Father created us, the Son redeemed us, and the Holy Ghost sanctified us.

Q. What devotion can we practise to honour the Blessed Trinity?

A. To honour the Blessed Trinity, we can perform a devotion, which consists in uniting ourselves to the three Persons by reciting, morning, noon, and night, the Gloria Patria, seven times, with one Hail Mary. Great indulgences are attached to this practice, and it tends to repair the blasphemies of the impious.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often ask myself Of whom am I the image?

LESSON XLV.

Christianity externally displayed. Corpus Christi.

Q. What is the feast of Corpus Christi?

A. The feast of Corpus Christi is a day consecrated to honour, in a particular manner, our Lord Jesus Christ, in the blessed sacrament of the altar. Each day we celebrate this feast, in celebrating the holy sacrifice of the mass, so that the feast of the Eucharist is as perpetual as that of the Blessed Trinity; nevertheless, the Church has established a special festival destined to honour Jesus Christ really present on our altars.

Q. Is this festival very ancient?

A. The general festival of the holy Eucharist is as ancient as the Church, but the particular feast of *Corpus Christi* is only as ancient as the thirteenth century.

Q. Why was it established?

A. It was established, firstly, to make reparation for the outrages committed by heretics and impious men against this adorable mystery; secondly, to reanimate the devotion of Christians towards the blessed sacrament. The office of Corpus Christi is the most beautiful of all others; it was composed by Saint Thomas of Aquino.

Q. At what time did Corpus Christi become general?

A. In the year 1312, after the general council at Vienne. The most solemn part of this festival is the procession, wherein our Lord Jesus Christ is exposed to the adoration of the faithful, and borne in triumph.

Q. What ought we to do to honour it?

A. We ought, firstly, to assist at the procession with recollection and piety; secondly, to return thanks to our Saviour for his extreme bounty and goodness in abiding corporally among us, and visiting our streets and places of residence; thirdly, to ask pardon for our irreverence and ingratitude towards him; fourthly, to pray for the conversion of those who offer outrage to him, even on this very day.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will assist at benediction every day during the octave of Corpus Christi.

LESSON XLVI.

Christianity externally displayed. Of the Feast of the Sacred Heart.

Q. What is the *feast of the Sacred Heart?*

A. The feast of the Sacred Heart is a festival established by the Church, to honour the sacred heart of the Saviour burning with love for us, and to repair the outrages, of which he is the object.

Q. What worship do we owe to the sacred heart of Jesus?

A. We owe to the sacred heart of Jesus the same worship of adoration that we owe to his sacred humanity, because it is personally united to the divinity. In honouring the sacred heart it is Jesus Christ himself whom we honour.

Q. What is the origin of the devotion to the sacred heart?

A. The devotion to the sacred heart was revealed to the venerable Margueritte-Marie, a French nun of the Visitation, who lived in the seventeenth century.

Q. Why was this devotion revealed at that time?

A. This devotion was revealed at that time to reanimate the fervour of Christians, and to excite their love for the most amiable and most loving heart of Jesus.

Q. What is the spirit of this devotion?

A. The spirit of this devotion is, firstly, to honour, by a grateful and unlimited attachment, the infinite love of the heart of Jesus for men, especially evinced in the Eucharist; secondly, to repair by all possible means the outrages to which his love exposed it during his mortal life, and still continues daily to expose it in the Blessed Sacrament.

Q. What are the principal fruits of this devotion?

A. An ardent love for our Saviour, and graces without number, are the fruits and the reward of this devotion.

Q. What is the confraternity of the Sacred Heart?

A. The confraternity of the Sacred Heart is an association approved of by the Church to honour the sacred heart of Jesus, to which many indulgences are granted. The obligations consist in reciting every day one Our Father, Hail Mary, and the Creed, with the following, or any similar aspiration:—

Heart of Jesus! every day
May my love of thee increase;
May it never die away,
May its ardour never cease.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will become a member of the confraternity of the Sacred Heart.

LESSON XLVII.

Christianity externally displayed. Feasts of the Visitation and Assumption.

Q. What feast does the Church celebrate on the 2nd of July?

A. On the second of July the Church celebrates the feast of the *Visitation of the Blessed Virgin.* We honour Mary's visit to her cousin, Saint Elizabeth, to congratulate her on the graces with which God had favoured her.

Q. By whom was the feast of the Visitation established?

A. The feast of the Visitation was established by Pope Urban the Sixth, to obtain, by the intercession of Mary, the extinction of the great schism of the West, which then desolated the Church. It was afterwards extended to the whole Church, in the fourteenth century, by Boniface the Ninth.

Q. What virtues did the Blessed Virgin practise on occasion of this visit?

A. The Blessed Virgin practised on this occasion many virtues, which we should imitate in our visits and our conversation; namely, charity, modesty, and zeal for the glory of God.

Q. What feast do we celebrate on the 15th of August?

A. On the 15th of August we celebrate the feast of the *Assumption.* Mary died, and her chaste and holy body was raised to heaven without being subjected to corruption. The corporal Assumption of the Blessed Virgin is not a dogma of faith, but it is a truth which no one ought to question.

Q. When was the feast of the Assumption established?

A. The feast of the Assumption was established before the sixteenth century: it has always been

celebrated with great pomp; and formerly, especially, with much fervour.

Q. What is the office of Mary in heaven?

A. The office of Mary in heaven resembles that of our Lord. She intercedes for us, pleads our cause, dispenses to us with liberality the graces of God; she loves us as the most tender mother could ever love her child.

Q. What must we do to merit her protection?

A. To merit her protection, we must, firstly, be faithful to grace; it was thus that Mary arrived at the summit of glory. Secondly, we must every day regularly offer something to her, be it ever so little.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will choose the Blessed Virgin for my confidential friend.

LESSON XLVIII.

Christianity externally displayed. Of the Feasts of the Nativity *and* Presentation.

Q. What feast do we celebrate on the 8th of September?

A. On the 8th of September we celebrate the feast of the *Nativity;* that is to say, the birth of the Blessed Virgin.

Q. Is this feast of ancient origin?

A. This feast may be traced farther back than the eleventh century; it commenced in France, from whence it spread into other provinces of the Catholic Church.

Q. How must we act to celebrate it well?

A. To celebrate it well, we must, firstly, thank God for having given to us so good a mother; secondly, we must congratulate the Blessed Virgin on the plenitude of grace with which she was filled from her birth; thirdly, we must form a resolution to imitate the virtues of the infant Mary.

Q. What is the feast of the *Presentation* ?

A. The feast of the *Presentation* is the day when Mary, aged three years, was presented in the temple of Jerusalem to offer herself to the Lord.

Q. By whom was this feast established ?

A. This feast was established by the oriental Churches, and celebrated with great pomp from remote antiquity. It was introduced into France after the crusades, towards the middle of the fourteenth century.

Q. In what light are we to consider the Blessed Virgin on her festivals, and in her whole life ?

A. We ought to consider the Blessed Virgin on her festivals, and in her whole life, as the model of all Christians, particularly females. As child, spouse, mother, widow, and always virgin, Mary presents to all an accomplished model in every position of life. It is by imitating the Blessed Virgin that all will enjoy the respect and happiness which religion alone can procure.

Q. What does the religious veneration of the Blessed Virgin produce ?

A. The religious veneration of the Blessed Virgin fills the soul with purity, confidence, and meekness ; it influences public morals, by sanctifying them ; it has even an influence upon the arts, by elevating and ennobling them.

I am resolved to love God above all things, and my neighbour as myself, for the love of God ; and in testimony of this love, I will invoke Mary in all my troubles and temptations.

LESSON XLIX.

Christianity externally displayed. Feasts of the Invention *and* Exaltation of the Holy Cross.

Q. What is the first of these two feasts established in honour of the cross ?

A. The first of these is the Invention of the cross, which was first established in memory of the miraculous cross which appeared to Constantine, anno Domini, 312.

Q. Was this a very solemn festival?

A. From its first establishment it was a very solemn festival, and it became more so when, in 326, Saint Helena, the mother of Constantine, discovered the cross of our Saviour. These two circumstances are commemorated on one festival, which we call the Invention of the holy cross; it is kept on the 3rd of May.

Q. What is the second feast in honour of the cross?

A. The second is the *Exaltation of the Cross*, established in the seventh century, to thank God for the recovery of the true cross, which the Persians had carried away from Jerusalem.

Q. How ought we to honour the cross?

A. We ought to honour the cross by often meditating upon the lessons which it teaches us, by giving it a distinguished place in our houses, by wearing it, by making a reverence to it when we see it, and by devoutly making the sacred sign.

Q. What is meant by "*the way of the cross?*"

A. Literally speaking, "*the way of the cross*" is the space that our divine Saviour passed over under the weight of the cross; this space extended from the palace of Pilate to Calvary, where he was crucified.

Q. But what do *we ordinarily* understand by the "*way of the cross?*"

A. By the "*way of the cross,*" we ordinarily understand that which is a figure of our Lord's painful journey to Mount Calvary, whither he went loaded with his cross. To make this figurative representation more lively, we place at certain distances pictures representing our Saviour going to Calvary.

Q. Who established the "*way of the cross?*"

A. The Sovereign Pontiff established this devotion, to give to Christians an easy method of spiritually walking in the way wherein our Saviour really and corporally walked, and to excite in their souls lively sentiments of love and compunction.

Q. What are the fruits of this devotion?

A. The fruits of this devotion are, firstly, it dissi-

pates the darkness of our understanding; secondly, it moves our hearts to repentance; thirdly, it aids us to meditate upon the mysteries of the passion of our Lord.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often beg of God that I may acquire the knowledge of the cross.

LESSON L.

Christianity externally displayed. Feasts of Saint Michael *and the* Guardian Angels.

Q. Is the veneration of angels very ancient?

A. Veneration for angels is of greater antiquity than the Old Testament,[y] and is incorporated with all the practices of the Church, as we see by the Preface, the Canon of the Mass, the Litanies, and by other prayers which are of the highest antiquity.

Q. What feasts has the Church established in honour of the angels?

A. The Church has established two festivals in honour of the angels; particularly that of St. Michael and that of the Angel Guardians.

Q. Upon what occasion was the feast of Saint Michael established?

A. *Saint Michael,* chief of the celestial host, appeared upon Mount *Gargano,* in Italy, in 493; on this account a particular festival was instituted in his honour, and that of all the good angels.

Q. What kind of worship do we give to the good angels?

A. The worship which we give to the good angels is inferior to that given to God; we honour them as the ministers of God, our intercessors, and our friends.

Q. What other feasts has the Church established in honour of the holy angels?

[y] Gen. xlviii. 16.

A. The other feast which the Church has established in honour of the holy angels is the feast of the *Guardian Angels.*

Q. What sentiments ought we to encourage on this festival?

A. On this festival we ought to encourage sentiments of gratitude towards God, and an esteem for our souls, which will induce us to respect ourselves, and prevent us from giving scandal.

Q. What do we owe our guardian angel?

A. We owe to our guardian angel three things; firstly, respect for his presence; secondly, love for his goodness towards us; thirdly, confidence, because of the powerful protection with which he surrounds us.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will every day recite with fervour a prayer to my angel guardian.

LESSON LI.

Christianity externally displayed. Feast of All Saints.

Q. What feast do we celebrate on the first of November?

A. On the first of November we celebrate the feast of *all the saints.* In the office of this day the Church inculcates sentiments of joy and of sorrow.

Q. How so?

A. In the epistle, she encourages us by telling us that there are saints in heaven, of all countries and of all ages. In the gospel, she places before us the virtues we must practise in order to arrive at that happy place. In the preface, she tells us that the saints are our brethren, regard us with love, and aid us by their powerful intercession. At Vespers, she recalls to our minds that we are in exile, and must sigh with the Israelites, when captives at Babylon, for the celestial Jerusalem, our true country.

Q. Is the feast of All Saints very ancient?

A. The feast of All Saints existed in the seventh century. It was established at Rome by Pope Boniface the Fourth, and was afterwards adopted throughout Christendom.

Q. Why was it established?

A. It was established, firstly, to honour all the saints, especially those we know not, and who have no fixed festivals during the year; secondly, to thank God for the graces which he has bestowed upon his elect; thirdly, to excite us to an imitation of the virtues of the saints; fourthly, to give us an occasion of repairing the faults we may have committed in the celebration of each particular festival.

Q. What must we do to celebrate the festival of all the saints worthily?

A. To celebrate the festival of all the saints in a worthy and profitable manner, we must excite in our hearts an ardent desire of heaven, a distaste for the earth, and we must make a firm resolution to imitate the saints.

Q. What is meant by the *Beatification* of the saints?

A. The *Beatification* of the saints is an act by which the Sovereign Pontiff declares that a person is *blessed* after death.

Q. What is meant by the *Canonization* of the saints?

A. The *Canonization* of the saints is a solemn and final decision, by which the Sovereign Pontiff places a person amongst the number of the saints, and authorizes the honour due to saints to be given to the canonized, throughout the Church.

Q. What must take place before proceeding to the *beatification* and *canonization* of the saints?

A. Before proceeding to the *beatification* or *canonization* of the saints, it is necessary that certain miracles should take place after the death, and by the intercession of the saint. In reference to this, the Church

acts with a divine prudence, which even heretics and infidels are compelled to admire.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will often say, "I wish to be a great saint."

LESSON LII.

Christianity externally displayed. Of All Souls.

Q. What feast is celebrated on the day after All Saints?

A. On the day after All Saints the Church celebrates the Commemoration of *All Souls.* In uniting, as it were, the feast of All Souls and of All Saints, the object of the Church is to remind us that we are all brothers.

Q. Has the Church always prayed for the dead?

A. From the first ages the Church has prayed for them, by offering the holy sacrifice on the day of their departure, and on their anniversaries; she moreover prays for them in every mass, and has instituted a particular day for relieving them from all their sins.

Q. Is this feast of ancient origin?

A. It may be traced to the tenth century: it was at that time established in Franche-Comté, and Saint Odilo, abbot of Cheny, made it obligatory on all the monasteries of his order, whence it spread throughout the Catholic Church.

Q. What are our motives for praying for the dead?

A. We have four powerful motives: the glory of God, charity, justice, and our own spiritual interest.

Q. What remark do you make upon funeral ceremonies?

A. I remark upon funeral ceremonies, firstly, that in them the Church gives us a high idea of a Christian; and secondly, she consoles us with the hope of a future resurrection, which she loudly proclaims in her chants for the dead.

Q. What does the cross which is placed upon the grave signify?

A. The cross which is placed over the grave signifies, that therein reposes the body of a Christian, who lived in hope, and who expects with confidence the day of the general resurrection.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, I will consecrate every Monday to praying for the dead.

LESSON LIII.

Christianity externally displayed. Feasts of Dedication.

Q. What are *feasts of Dedication?*

A. The *feasts of Dedication* are those on which we celebrate the consecration of our churches. All that belongs to religion should be holy; for this reason the Church consecrates her temples. This exterior consecration is no more than an emblem of our consecration to God; for we ought to be more holy than temples and altars.

Q. To whom belongs the consecration of churches?

A. The consecration of churches belongs exclusively to bishops. It is preceded by fasting and much prayer, accompanied by many beautiful ceremonies, which teach how holy God is, and with what respect we should enter the church.

Q. What sentiments should we entertain on coming to the church?

A. In coming to the church we should entertain sentiments of joy and respect, because the church is the house of God, our Father. All that we see there speaks to our hearts, and inclines us to virtue. The baptismal font, the pulpit, the tribunal of penance, the pictures of the saints, the altar, the crucifix, and the holy table.

Q. Why does the Church dedicate her temples under the invocation of saints?

A. The Church dedicates her temples under the invocation of saints, in order to give to the faithful a model and a protector; and it is a duty incumbent upon them to celebrate the feast of their patron with great piety, and a sincere wish to walk in the same footsteps.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love, when in church, I will imitate the respect paid to them by angels.

LESSON LIV.

General Summary. Religion in Time and Eternity.

Q. In what light ought we to look upon religion?

A. We ought to look upon religion, firstly, as a great fact, which embraces all times, explains all things, and to which everything has a reference; secondly, as an immense benefit, and as the source of every good which we enjoy.

Q. How do you show that religion is the source of every good thing which we enjoy?

A. Religion is the source of every good thing which we enjoy, for it is from religion that we have derived our knowledge, our virtues, our salutary institutions, our best laws, our saints, and all those who have been truly the benefactors of mankind.

Q. What do you conclude from this?

A. From this I conclude that religion is divine, because a doctrine which improves mankind is a good doctrine; but it is good only inasmuch as it is true, and it is true only because it is divine; the religion which has improved and civilized mankind is the only religion that comes from God.

Q. Which is the religion that has improved and civilized mankind?

A. The only religion which has improved and civilized mankind is the Catholic religion, to the exclusion

of Arians, Mahometans, Protestants, and philosophers falsely so called; the Catholic religion, then, is the only good religion, and is the only divine religion.

Q. What is the object proposed by religion in civilizing mankind?

A. In civilizing mankind, that is to say, in making them better, more enlightened, and happier, religion proposes, by little and little, to make them perfect, and at length completely happy, during an endless eternity, where the fruit of redemption will be applied to them in the plenitude of its fulness.

Q. What do you call the complete happiness, to the enjoyment of which religion conducts us?

A. This complete happiness, to the enjoyment of which we are prepared and led by the Church, is heaven, which will be the fulfilment of all our lawful desires.

Q. Give some of the above in detail.

A. For God, heaven will be the accomplishment of the wish expressed by our Saviour—*Father, thy kingdom come.* Heaven will be, for God, the full manifestation of his glory, the reign of a beloved father over his docile children; in one word, heaven will be, for God, *all in all.*

Q. What will heaven be for creatures?

A. For creatures, heaven will be the fulfilment of their wishes, expressed in their name by St. Paul: "*Every creature groaneth and travaileth in pain, waiting for deliverance from the servitude of corruption, for the adoption of the sons of God,*" in the participation of the glory of the elect.[z] Heaven and earth will be renewed, and will be invested with a splendour and beauty which we are unable to conceive.

Q. What will heaven be for man?

A. For man Heaven will be the completion of all his desires. For our bodies we desire agreeable habitations and splendid garments. The celestial

[z] Ep. Rom. viii. *passim.*

Jerusalem will be our dwelling, our bodies will be invested with glory and immortality more brilliant than the sun.

Q. What else do we desire for our bodies?

A. For our bodies we desire health, agility, life; nothing is considered too much to purchase these for us. Heaven will give them to us without any admixture of evil, and that for ever.

Q. What do we wish for our souls?

A. For our souls we wish clearly and distinctly to know many things, and we consider no effort too great to acquire knowledge. In heaven we shall know all things perfectly.

Q. What do we desire for our hearts?

A. For our hearts we desire to love and to be loved: for this object we sacrifice fortune, and even life. In heaven we shall love, and we shall be loved by, all that is most amiable.

Q. What else do we desire?

A. Power and glory. In heaven we shall be kings adorned with crowns, more brilliant than the diadems of the kings of the earth; in one word, heaven is the restoration of all things, and their eternal repose in the most pleasing order.

Q. What must we conclude from this, and from the whole catechism?

A. From this, and from the whole catechism, we must conclude that it is the love of religion which constitutes our happiness upon earth, and that the same will conduct us to perfect happiness in heaven.

I am resolved to love God above all things, and my neighbour as myself, for the love of God; and in testimony of this love I will study religion with care, I will love and practise it faithfully until my last breath.

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